

THE GOSPEL
OF
JOHN

Recovery Version

Living Stream Ministry

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OF
JOHN

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Living Stream Ministry
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OUTLINE OF THE GOSPEL OF JOHN

LIFE AND BUILDING

I. The eternal Word incarnated coming to bring God into man (chapters 1-13)

A. Introduction to life and building (1:1-51)

1. The Word in eternity past Who was God, through creation, coming as life and light to bring forth the children of God (vv. 1-13)
2. The Word becoming flesh, with grace in fullness and with reality to declare God in the only begotten Son of God (vv. 14-18)
3. Jesus as the Lamb of God, with the Holy Spirit as the dove, making the believers stones for the building of the house of God with the Son of Man (vv. 19-51)
 - a. Religion looking for a great leader (vv. 19-28)
 - b. Jesus introduced as a Lamb with a dove (vv. 29-34)
 - c. Bringing forth stones for God's building (vv. 35-51)

B. Life's principle and life's purpose (2:1-22)

1. Life's principle — to change death into life (vv. 1-11)
 - a. Christ coming in resurrection to the people in their enjoyment (vv. 1-2)
 - b. Their human life running out and their being filled with death (vv. 3-7)
 - c. Christ changing their death into life eternal (vv. 8-11)
2. Life's purpose — to build the house of God (vv. 12-22)
 - a. Christ cleansing the temple (vv. 12-17)
 - b. The body of Jesus, the temple, destroyed and raised up in resurrection (vv. 18-22)

C. Life meeting the need of man's every case (2:23-11:57)

1. The need of the moral — life's regenerating (2:23-3:36)
 - a. The Lord's commitment not in miracles but in life (2:23-3:1)

- b. Regeneration by the divine Spirit in the human spirit (3:2-13)
 - c. Satan's evil nature in man's flesh judged through Christ in the form of the serpent on the cross that the believers may have eternal life (3:14-21)
 - d. The regenerated people becoming the bride of Christ as His increase (3:22-30)
 - e. The immeasurable Christ (3:31-36)
- 2. The need of the immoral — life's satisfying (4:1-42)
 - a. A thirsty Savior and a thirsty sinner (vv. 1-8)
 - b. The emptiness of religion's tradition and the fullness of life's living water (vv. 9-14)
 - c. The way to take the living water (vv. 15-26)
 - (1) To make confession of sins (vv. 15-18)
 - (2) To contact God the Spirit in the human spirit and in reality (vv. 19-24)
 - (3) To believe that Jesus is the Christ (vv. 25-26)
 - d. A living testimony with a marvelous harvest (vv. 27-42)
- 3. The need of the dying — life's healing (4:43-54)
 - a. Christ coming back to the place of weak and fragile people (vv. 43-46a)
 - b. The weak and fragile people dying (vv. 46b-49)
 - c. Healing by the life-giving word through believing (vv. 50-54)
- 4. The need of the impotent — life's enlivening (5:1-47)
 - a. The inadequacy of religion's law-keeping and the sufficiency of the Son's life-giving (vv. 1-9)
 - b. Religion's opposition to life (vv. 10-16)
 - c. The Son equal with the Father in giving life and executing judgment (vv. 17-30)
 - d. The Son's fourfold testimony (vv. 31-47)
 - (1) The testimony of John the Baptist (vv. 32-35)
 - (2) The testimony of the Son's work (v. 36)
 - (3) The testimony of the Father (vv. 37-38)

- (4) The testimony of the Scriptures (vv. 39-47)
- 5. The need of the hungry — life's feeding (6:1-71)
 - a. The hungry world and the feeding Christ (vv. 1-15)
 - b. The troubled world and the peace-giving Christ (vv. 16-21)
 - c. The bread of life (vv. 22-71)
 - (1) Seekers after the perishing food (vv. 22-31)
 - (2) Food abiding to eternal life (vv. 32-71)
 - (a) Incarnated (vv. 32-51a)
 - (b) Slain (vv. 51b-55)
 - (c) Resurrected to indwell (vv. 56-59)
 - (d) Ascended (vv. 60-62)
 - (e) Becoming the life-giving Spirit (vv. 63-65)
 - (f) Embodied in the word of life (vv. 66-71)
- 6. The need of the thirsty — life's quenching (7:1-52)
 - a. Life under the persecution of religion (vv. 1-36)
 - (1) Religion's plot and religion's feast (vv. 1-2)
 - (2) Life's suffering of man's unbelief (vv. 3-5)
 - (3) Life's limitation in time (vv. 6-9)
 - (4) Life's seeking of God's glory (vv. 10-24)
 - (5) Life's source and origin — God the Father (vv. 25-36)
 - b. Life's cry to the thirsty ones (vv. 37-39)
 - c. Division caused by life's appearance (vv. 40-52)
- 7. The need of those under the bondage of sin — life's setting free (7:53-8:59)
 - a. Who is without sin? (7:53-8:9)
 - b. Who can condemn and forgive sin? (8:10-11)
 - c. Who can set people free from sin? (8:12-36)
 - (1) Christ, by the light of life (vv. 12-20)
 - (2) Christ, as the I Am (vv. 21-27)
 - (3) Christ, as the Son of Man lifted up (vv. 28-30)
 - (4) Christ, the Son as the reality (vv. 31-36)

- d. Who is the source of sin? (8:37-44)
 - (1) The devil, the liar, the father of liars (v. 44)
 - (2) The children of the devil (vv. 37-44)
- e. Who is Jesus? (8:45-59)
 - (1) The One Who is without sin (vv. 45-51)
 - (2) The One Who is the I Am before Abraham (vv. 52-59)
- 8. The need of the blind in religion — life's sight and life's shepherding (9:1-10:42)
 - a. Life's sight for the blind in religion (9:1-41)
 - (1) Born blind (vv. 1-3)
 - (2) Receiving sight by the light and the anointing of life (vv. 4-13)
 - (3) Persecuted by religion (vv. 14-34)
 - (4) Believing in the Son of God (vv. 35-38)
 - (5) Judged by life (vv. 39-41)
 - b. Life's shepherding for the believers outside of religion (10:1-42)
 - (1) The sheepfold, the door, and the pasture for the sheep (vv. 1-9)
 - (2) The shepherd, the divine life, and the soulful life for the flock (vv. 10-21)
 - (3) The eternal life, the Son's hand, and the Father's hand for the security of the sheep (vv. 22-30)
 - (4) The persecution of religion (vv. 31-39)
 - (5) Life's desertion of religion and life's new standing (vv. 40-42)
- 9. The need of the dead — life's resurrecting (11:1-57)
 - a. The dead and his need (vv. 1-4)
 - b. Frustration of human opinions (vv. 5-40)
 - c. Life's resurrecting (vv. 41-44)
 - d. The conspiracy of religion and the gathering of God's children (vv. 45-57)
- D. Life's issue and multiplication (12:1-50)

1. Life's issue — a house of feasting (a miniature of the church life) (vv. 1-11)
 2. Life's multiplication (for the church) through death and resurrection (the glorification of God and the judgment upon the world and Satan implied) (vv. 12-36a)
 3. Religion's unbelief and blindness (vv. 36b-43)
 4. Life's declaration to the unbelieving religion (vv. 44-50)
- E. Life's washing in love to maintain fellowship (13:1-38)**
1. Washing by the Lord Himself (vv. 1-11)
 2. Washing by one another among the believers (vv. 12-17)
 3. Washed, but not in the fellowship (vv. 18-30)
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- II. Jesus crucified and Christ resurrected going to prepare the way to bring man into God, and as the Spirit coming to abide and live in the believers for the building of God's habitation (chapters 14-21)**
- A. Life's indwelling for the building of God's habitation (14:1-16:33)**
1. The dispensing of the Triune God for the producing of His abode (14:1-31)
 - a. Jesus going through death and Christ coming in resurrection to bring the believers into the Father (vv. 1-6)
 - b. The Triune God dispensing Himself into the believers (vv. 7-20)
 - (1) The Father embodied in the Son seen among the believers (vv. 7-14)
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 - d. The Comforter's reminding and life's peace (vv. 25-31)
 2. The organism of the Triune God in the divine dispensation (15:1-16:4)
 - a. The vine and the branches being an organism to glorify the Father by expressing the riches of the divine life (15:1-11)

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- b. The branches loving one another to express the divine life in fruit-bearing (15:12-17)
 - c. The vine and the branches, separated from the world, being hated and persecuted by the religious world (15:18-16:4)
 - 3. The work of the Spirit unto the mingling of divinity with humanity (16:5-33)
 - a. The Son's going for the Spirit's coming (vv. 5-7)
 - b. The work of the Spirit (vv. 8-15)
 - (1) To convict the world (vv. 8-11)
 - (2) To glorify the Son by revealing Him with the fullness of the Father to the believers (vv. 12-15)
 - (3) To disclose what is to come (v. 13)
 - c. The Son to be born in resurrection as a newborn child (vv. 16-24)
 - d. Peace in the Son in spite of persecution (vv. 25-33)
- B. Life's prayer (17:1-26)
 - 1. The Son to be glorified that the Father may be glorified (vv. 1-5)
 - 2. The believers to be built up into one (vv. 6-24)
 - a. In the Father's name by the eternal life (vv. 6-13)
 - b. In the Triune God through sanctification by the holy word (vv. 14-21)
 - c. In the divine glory for the expression of the Triune God (vv. 22-24)
 - 3. The Father being righteous in loving the Son and His believers (vv. 25-26)
- C. Life processed for multiplication (18:1-20:13, 17)
 - 1. Delivering Himself in voluntary boldness to be processed (18:1-11)
 - 2. Examined in His dignity by mankind (18:12-38a)
 - a. By the Jews according to God's law in their religion (18:12-27)
 - b. By the Gentiles according to man's law in their politics (18:28-38a)

3. Sentenced in man's injustice by the blind religion with the dark politics (18:38b-19:16)
 4. Tested in God's sovereignty by death (19:17-30)
 5. Issuing in blood and water (19:31-37)
 6. Resting in human honor (19:38-42)
 7. Resurrecting in divine glory (20:1-13, 17)
 - a. Leaving the old creation in the tomb as a testimony provided by man and discovered by the seeking ones (vv. 1-10)
 - b. Testified by angels sent by God (vv. 11-13)
 - c. Bringing forth many brothers and making His Father and God theirs (v. 17)
- D. Life in resurrection (20:14-21:25)
1. Appearing to the seekers and ascending to the Father (20:14-18)
 2. Coming as the Spirit to be breathed into the believers (20:19-25)
 3. Meeting with the believers (20:26-31)
 4. Moving and living with the believers (21:1-14)
 5. Working and walking with the believers (21:15-25)

Explanation

An **outline** is used through the entire book.

Margin references are marked first with the verse number and then with alphabetical letters.

Footnotes are marked first with the verse number and then with superior arabic numerals. Quotations from the text, alternatives, and Greek words are in roman type (upright).

Italicized words in the text are not translations, but words supplied.

THE GOSPEL OF JOHN

LIFE AND BUILDING

CHAPTER 1

I. The eternal Word incarnated coming to bring God into man chapters 1-13

A. Introduction to life and building 1:1-51

1. The Word in eternity past Who was God, through creation, coming as life and light to bring forth the children of God vv. 1-13

1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with God, and the Word was ^cGod.

2 ¹He was ²in the beginning with God.

3 ^aAll things came into being through Him, and apart from Him nothing came into being which has come into being.

¹ In the beginning means in eternity past.

¹² The Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed.

¹³ The Word is not separate from God. It is not that the Word is the Word, and God is God, and they are separate one from another. They two are one; hence, in the following clause it says that the Word was God.

² Or, This One.

²² In the beginning, that is, from eternity past, the Word was with God. It is not, as supposed by some, that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ's deity is eternal and absolute. From eternity past to eternity future, He is with God, and He is God. This is why in this Gospel there is no genealogy (Heb. 7:3) regarding Him as in Matthew 1 and Luke 3.

^{1a}
1 John
1:1;
cf.
Col.
1:17;
Gen.
1:1
^{1b}
John
1:14;
Rev.
19:13;
1 John
1:1
^{1c}
Rom.
9:5;
Heb.
1:8;
1 John
5:20
^{3a}
Col.
1:16

4^a 4 In Him was ^{1a}life, and the life was the ^{2b}light of men.

John 5:26; 11:25; 14:6; 1 John 1:2; 5:11-12
5 And the ^alight shines in the darkness, and the darkness did not overcome it.

6 *There* came a man ¹sent from God whose name was John.

John 8:12; 9:5; 12:46
7 ¹He came for a testimony that he might testify concerning the light, that all might believe through him.

8 He himself was not the light, but *came* that he might testify concerning the light.

Matt. 4:16; cf. John 3:19
9 The ^atrue light was that which, coming into the world, ^{1b}enlightens every man.

10 He was in the world, and the world came into being through Him, yet the world did not know Him.

11 He came to His own, and those who were His own did not receive Him.

Eph. 1:18; 3:9; Heb. 6:4; 10:32
12 But as many as ^{1a}received Him, to them He gave authority to become ²children of God, to those who ¹believe ³in His name:

13 Who were born not ¹of ²blood, nor ¹of *the* ²will of the flesh, nor ¹of *the* ²will of man, but ¹of God.

12^a Col. 2:6
4¹ Since verse 3 refers to the creation in Genesis 1, the mentioning of life in verse 4 should refer to the life indicated by the tree of life in Genesis 2. This is confirmed by John's mentioning of the tree of life in Revelation 22. Since in Him is life, so He is life (John 11:25; 14:6), and came that man might have life (10:10b). This introduction to John's Gospel, including all of chapter 1, begins with life (v. 4) and ends with building (vv. 42, 51) — the house of God (see notes 42¹, 51¹, and 51²). Hence, it is an introduction to life and building.

4² For the old creation, it was the physical light (Gen. 1:3-5, 14-18). For the new creation, it is the light of life.

6¹ The verb has the sense of an envoy being sent with a special commission.

7¹ Or, This one.

9¹ Gk. photizo The same word is used transitively, as it is here, in Eph. 1:18; 3:9; Heb. 6:4; 10:32.

12¹ To believe is to receive.

12² For human beings to become children of God is for man to have the divine life and the divine nature.

12³ Gk. into.

13¹ Gk. out of.

13² Blood (Gk., bloods) here signifies the physical life; the will of the flesh denotes the will of fallen man after man became flesh; the will of man refers to the will of man created by God.

**2. The Word becoming flesh,
with grace in fullness and with reality
to declare God in the only begotten Son of God
vv. 14-18**

14^a
1 Tim.
3:16

14^b
Exo.
25:8-9;
Rev.
21:3

14^c
Matt.
17:1-2,
5;

14^d
Luke
9:32;
2 Pet.
1:16-18

14^e
John
1:16-17;

14^f
Rom.
5:2

14^g
John
14:6;
8:32

15^a
John
1:30

16^a
Col.
1:19;

17^a
John
1:14

18^a
Heb.
1:3

14 And the ¹Word became ^aflesh and ^{2b}tabernacled among us, (and ^{3c}we beheld His glory, glory as of an only begotten ⁴from a father), full of ^{5d}grace and ^{5e}reality.

15 John testified concerning Him and cried, saying, This was He of whom I said, ^aHe who comes after me has become ahead of me, because He was before me.

16 For ¹of His ^afullness we all received, and grace upon grace.

17 For the ¹law was given through Moses; ^{1a}grace and ¹reality came through Jesus Christ.

18 No one has ever seen God; the ¹only begotten Son, Who is in the bosom of the Father, He has ^{2a}declared Him.

14¹ For the Word as God to become flesh is for God to have the human life and the human nature.

14² The Word by being incarnated not only brought God into humanity, but also became a tabernacle to God as God's habitation on earth among men.

14³ This refers to Christ's transfiguration on the Mount (Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18).

14⁴ Gk. para, by the side of. The sense here is from with. The Lord is not only from God, but also with God. While He is from God, He is still with God (8:16, 29; 16:32).

14⁵ Grace is God in the Son as our enjoyment; reality is God realized by us in the Son.

16¹ Gk. out of.

17¹ The law makes demands upon man according to what God is, but grace supplies man with what God is to meet what God demands. The law, at the most, was only a testimony of what God is (Exo. 25:21), but reality is the realization of what God is. No man can partake of God through the law, but grace is the enjoyment of God for man, and reality is the realization of God for man. Eventually, grace is God enjoyed by man, and reality is God realized by man.

18¹ The Father's only begotten Son declared God by the Word, life, light, grace, and reality. The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized, apprehended. God is fully declared in the Son through these five things.

18² Or, explained.

**3. Jesus as the Lamb of God,
with the Holy Spirit as the dove,
making the believers stones for the building
of the house of God with the Son of Man
vv. 19-51**

**a. Religion looking for a great leader
vv. 19-28**

19 And this is the testimony of John when the Jews sent to him priests and Levites from Jerusalem that they might ask him, Who are you?

20^a Dan. 9:25-26 20 And he confessed and did not deny, and he confessed, I am not the ^aChrist.

21^a Mal. 4:5 21 And they asked him, What then? Are you ^aElijah? And he said, I am not. Are you the ^bprophet? And he answered, No.

22^b Deut. 18:15, 18 22 They said then to him, Who are you, that we may give an answer to those who sent us? What do you say about yourself?

23^a Isa. 40:3 23 He said, I *am* a ^avoice of *one* crying in the wilderness, Make straight the way of *the* Lord, as Isaiah the prophet said.

24 Now those who were sent were of the Pharisees.

25 And they asked him and said to him, Why then are you baptizing if you are not the Christ, nor Elijah, nor the prophet?

26^a Matt. 3:11 26 John answered them saying, I ^abaptize in water; *but* among you stands One Whom you do not know.

27 It is He Who comes after me, the thong of Whose sandal I am not worthy to loose.

28 These things took place in ¹Bethany across the Jordan, where John was baptizing.

**b. Jesus introduced as a Lamb with a dove
vv. 29-34**

29 The next day John saw Jesus coming to him, and

²⁸ Bethany here is a place on the east side of the Jordan, different from the Bethany in chapter 11:1, which is a village on the west side of the Jordan.

said, Behold, the ^{1a}Lamb of God Who takes away the ^bsin of the ²world!

30 This is He of Whom I said, ^aA man is coming after me Who has become ahead of me, because He was before me.

31 And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water.

32 And John testified saying, I beheld the Spirit descending as a ^{1a}dove out of heaven, and He abode upon Him.

33 And I did not recognize Him, but He Who sent me to baptize in water said to me, He upon Whom you see the Spirit descending and abiding upon Him, this is He Who baptizes in the Holy Spirit.

34 And I have seen and have testified that this is the ^aSon of God.

c. Bringing forth stones for God's building
vv. 35-51

35 Again the next day John and two of his disciples were standing,

36 And looking at Jesus as He walked, he said, Behold, the ^aLamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), Where do You abide?

^{29^a} The religious people were looking for a great leader (vv. 19-25), such as Messiah, Elijah, or the prophet (according to the Scriptures, Dan. 9:26; Mal. 4:5; Deut. 18:15, 18). But Jesus was introduced to them as a little lamb with a little dove (vv. 29-33). The Lamb was to take sin away from man, and the dove was to bring God as life to man. The Lamb was for redemption, to redeem fallen man back to God, and the dove was for life-giving, for anointing, to anoint man with what God is, to bring God into man and man into God, and for uniting the believers in God. Both are needed for man to participate in God.

^{29²} The world here refers to mankind, as in 3:16.

^{32¹} See note 29¹.

^{29^a}
John
1:36;
1 Pet.
1:19;
Rev.
5:6;
7:14;
12:11;
14:1;
21:9-10,
22-23;
22:1, 3;
cf.
Exo.
12:3-4
^{29^b}
1 John
2:2;
1 Pet.
2:24;
1 Cor.
15:3;
Isa.
53:10a
^{30^a}
John
1:15
^{32^a}
Matt.
3:16
^{34^a}
John
1:49
^{36^a}
John
1:29

39 He said to them, Come, and you will see. They went therefore and saw where He abode, and they abode with Him that day. It was about *the* ¹tenth hour.

40 One of the two who heard John and followed Him was Andrew, Simon Peter's brother.

41 He found first his own brother Simon and said to him, We have found the ¹Messiah (which translated *means* ¹Christ).

42^a He led him to Jesus. Looking at him, Jesus said, You are Simon the son of John; you shall be called Cephas (which translated *means* ^{1a}a stone).

43 The next day He would go forth into Galilee, and He found Philip; and Jesus said to him, Follow Me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip found Nathanael and said to him, We have found Him of Whom Moses in the law and prophets wrote, Jesus, *the* ¹son of Joseph, from Nazareth.

46^a And Nathanael said to him, Can anything good come out of Nazareth? Philip said to him, ^aCome and see.

47 Jesus saw Nathanael coming to Him and said concerning him, Behold a true Israelite, in whom is no guile!

48 Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you.

49^a Nathanael answered Him, Rabbi, You are the Son of God; You are *the* ^{1a}King of Israel.

39¹ That is, 4 p.m.

41¹ Messiah is Hebrew; Christ is Greek. Both mean "the anointed." Christ is God's anointed, appointed by God to accomplish God's purpose, God's eternal plan.

42¹ Gk. Peter. The Lord referred to this word of His when He spoke to Peter, in Matthew 16:18, about the building of the church. It must be from this that Peter obtained the concept of the living stones for the building of a spiritual house (1 Pet. 2:5), which is the church. The significance of a stone is that it denotes a work of transformation to bring forth material for God's building (1 Cor. 3:12).

45¹ The information Philip passed on to Nathanael in the words, the son of Joseph, and, from Nazareth, was inaccurate. Jesus was not born of Joseph, but of Mary (Matt. 1:16), and not born in Nazareth, but in Bethlehem (Luke 2:4-7).

49¹ That is, the Messiah.

50 Jesus answered and said to him, Do you believe because I told you that I saw you under the fig tree? You shall see ^agreater things than these.

51 And He said to him, Truly, truly, I say to you, you shall see ^{1a}heaven opened and the angels of God ascending and descending on the ²Son of Man.

50^a
John
14:12
51^a
Gen.
28:
11-22

CHAPTER 2

B. Life's principle and life's purpose **2:1-22**

1. Life's principle — to change death into life **vv. 1-11**

a. Christ coming in resurrection **to the people in their enjoyment** **vv. 1-2**

1^a
1 Cor.
15:4
cf.
John
1:29,
35, 43

1 And the ^{1a}third day there was a ²wedding in ^{3b}Cana of ^{4c}Galilee, and the mother of Jesus was there.

1^b
John
4:46
1^c
John
7:52

2 And Jesus also was invited, and His disciples, to the wedding.

51¹ *This is the fulfillment of Jacob's dream (Gen. 28:11-22). Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God — Bethel. Jacob poured oil (the symbol of the Holy Spirit, the last Person of the Triune God to reach man) upon the stone (symbol of the transformed man) that it might be the house of God. Here in John 1 are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven.*

51² *John chapter 1, as the introduction to John's Gospel, introduces Christ as both the Son of God (vv. 34, 49) and the Son of Man. Nathanael recognized Him as the Son of God and addressed Him as such (v. 49), but Christ said to Nathanael that He is the Son of Man. The Son of God is God with the divine nature — divinity. The Son of Man is man with the human nature — humanity. For declaring God (v. 18) and for bringing God to man and man to God, He is the only begotten Son of God. But for building God's habitation on the earth among men, He is the Son of Man. God's building needs His humanity. In eternity past Christ had only divinity, but in eternity future Christ will have both divinity and humanity forever.*

1¹ *The day of resurrection (1 Cor. 15:4).*

1² *Marriage signifies the continuation of human life, and a wedding (feast) signifies the pleasure and enjoyment of human life.*

1³ *Cana means a land of reeds, and reeds signify weak and fragile people (Isa. 42:3a; Matt. 12:20a; 11:7).*

1⁴ *Galilee is a place despised by people (John 7:52).*

***b. Their human life running out
and their being filled with death***
vv. 3-7

3 And when the ¹wine ran out, the ²mother of Jesus said to Him, They have no wine.

4^a And Jesus said to her, ¹Woman, ²what have I to do with you? ^aMy hour has not yet come.

John
7:6;
8, 30;
8:20

5 His mother said to the servants, Whatever He says to you, do it.

6 Now there were ¹six stone waterpots lying there, according to the ²Jewish rites of purification, holding ³two or three measures each.

7 Jesus said to them, Fill the waterpots with ¹water. And they filled them up to the brim.

c. Christ changing their death into life eternal
vv. 8-11

8 And He said to them, Draw some out now and take it to the master of the feast. And they took it to *him*.

9^a
John
4:46

9 And when the master of the feast tasted the ^{1a}water which had become wine, and did not know where it came from, though the servants who had drawn the water knew, the master of the feast called the bridegroom

10 And said to him, Every man serves the good wine first, and when they have drunk freely, then that which is poorer; you have kept the good wine until now.

³¹ Wine, the life juice of the grape, signifies life. Hence, the wine running out symbolizes the human life running out.

³² The mother of Jesus signifies the natural man, which has nothing to do with life (v. 4) and must be subdued by life (v. 5).

⁴¹ A respectful and endearing term.

⁴² Gk. What to Me and to you? (A Hebrew idiom).

⁶¹ Six waterpots signify the created man, for man was created on the sixth day (Gen. 1:27, 31).

⁶² The Jewish rites of purification with water signify religion's attempt to make people clean by certain dead practices. But the Lord changes death into life.

⁶³ Two or three measures equals twenty or thirty gallons.

⁷¹ Water here signifies death, as in Gen. 1:2, 6; Exo. 14:21; and Matt. 3:16a.

⁹¹ Changing water into wine signifies changing death into life.

11 This ¹beginning of ²asigns Jesus did in Cana of Galilee, and ³manifested His glory, and His disciples believed ⁴in Him.

11^a
John
2:23;
3:2;
4:54;
6:2, 14;
26, 30;
7:31;
9:16;
10:41;
11:47;
12:18;
37;
20:30;
Rev.
1:1

2. Life's purpose — to build the house of God
vv. 12-22

a. Christ cleansing the temple
vv. 12-17

12 After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they ¹remained there a few days.

13 And the ^aPassover of the Jews was near, and Jesus went up to Jerusalem.

13^a
John
6:4;
11:55

14 And ^aHe found in the ^{1b}temple those selling oxen and sheep and doves, and the money-changers sitting *there*.

14^a
cf.
Matt.
21:12
14^b
1 Kings
6:1;
Ezra
5:2

15 And ¹having made a whip of ²cords, He drove *them* all, both the sheep and the oxen, out of the ³temple, and He poured out the coins of the money-changers and overturned the tables;

16 And to those who were selling the doves He said, Take these things away; do not make ^aMy Father's house a house of merchandise.

16^a
John
14:2

11¹ *The first mentioning of anything in the Scriptures sets forth the principle of that particular matter. Therefore, the first sign here sets forth the principle of all the following signs, that is, to change death into life.*

In the Scriptures, figuratively speaking, the tree of life is the source of life, and the tree of knowledge is the source of death, as revealed in Gen. 2:9, 17. In all the cases recorded in the Gospel of John, the significance always corresponds, in principle, with the tree of life resulting in life, and the tree of knowledge resulting in death.

11² *In this book, all the miracles done by the Lord are called signs (2:23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30). They are miracles, but they are used as signs to signify the matter of life.*

11³ *The Lord's divinity was manifested here.*

11⁴ *Gk. into.*

12¹ *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

14¹ *Gk. hieron, the entire precincts of the temple.*

15¹ *This case of cleansing the temple reveals the purpose of life, that is, that life is for the building of the house of God.*

15² *Gk. cords made of rushes.*

15³ *See note 14¹.*

17^a 17 His disciples remembered that it was written, ^aThe
Psa. zeal of Your house shall ¹devour Me.
 69:9

***b. The body of Jesus, the temple, destroyed
 and raised up in resurrection
 vv. 18-22***

18 The Jews then answered and said to Him, What sign will you show us, seeing that you do these things?

19^a 19 Jesus answered and said to them, Destroy this
Matt. ¹temple, and ²in three days I will ^araise it up.
 16:21;

17:23;
 20:19;
 27:63
 20 Then the Jews said, It took forty-six years to build this ¹temple, and you will raise it up in three days?

21^a 21 But He spoke of the ^{1a}temple of His body.

cf. 22 When therefore He was raised from among the
1 Cor. dead, His disciples remembered that He said this, and
 6:19;
 3:16-17; they believed the ^aScripture and the word which Jesus
Eph. had spoken.
 2:21-22

22^a

Psa.
 16:10;
Acts
 2:30-32

***C. Life meeting the need of man's every case
 2:23-11:57***

***1. The need of the moral — life's regenerating
 2:23-3:36***

***a. The Lord's commitment not in miracles but in life
 2:23 - 3:1***

23 Now when He was in Jerusalem at the Passover, during the feast, many believed ¹in His name, when they saw the signs which He did.

24 But Jesus Himself did not entrust Himself to them, for He knew all *men*,

25^a 25 And because He did not need anyone to testify
Psa. concerning man, for ^aHe Himself knew what is in man.
 139:1-2

17¹ *Or*, eat Me up, consume Me.

19¹ *Gk.* naos, the inner temple.

19² In three days signifies in resurrection.

20¹ See note 19¹.

21¹ See note 19¹.

23¹ *Gk.* into.

CHAPTER 3

1 ¹But there was a man of the Pharisees named ^{1a}Nicodemus, a ruler of the Jews: ^{1a}
John
7:50;
19:39

**b. Regeneration by the divine Spirit
in the human spirit
3:2-13**

2 He came to Him by night and said to Him, Rabbi, ^{2a}we know that you are ^{1a}a teacher come from God; for no one can do these ^asigns that you do unless ^bGod is with him. ^{2a}
John
2:11
^{2b}
Acts
10:38

3 Jesus answered and said to him, Truly, truly, I say to you, unless a man is ^aborn ¹anew, he cannot ²see the ^{3b}kingdom of God. ^{3a}
1 Pet.
1:23
^{3b}
John
3:5

4 Nicodemus said to Him, How can a man be born when he is old? He cannot enter the second time into his mother's womb and be born, can he?

¹ The word but indicates that this case of Nicodemus differs from the cases in the foregoing verses, 2:23-25. All the cases there are cases of people believing in the Lord because of seeing the miracles He did. The Lord could not commit Himself to such people. But this case in chapter 3 is one of life in regeneration. This reveals that this book is not for miraculous things, but only for life. This is why even the miracles done by the Lord are called signs in this book, signifying that the Lord came for life, not for miracles.

² Nicodemus considered Christ to be a teacher come from God. This indicates that he may have thought he needed some better teachings to improve himself. But the Lord's answer in the following verse unveiled to him that his need was to be born anew. To be born anew is to be regenerated with the divine life, other than the human life received by natural birth. Hence, his real need was not some better teachings to improve himself, but the divine life to remake him. He was seeking for teachings which belong to the tree of knowledge, but the Lord's answer turned him to the need of life, which belongs to the tree of life (cf. Gen. 2:9, 17).

³ Or, from above.

³ In spiritual things, to see is to enter into (v. 5).

³ The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm which requires the divine life. Only the divine life can realize the divine things. Hence, to see, or to enter into the kingdom of God, requires regeneration with the divine life.

5^a 5 Jesus answered, Truly, truly, I say to you, unless a
Titus 3:5 man is ^aborn ¹of ²water and the Spirit, he cannot enter
Matt. 3:11 into the kingdom of God.

6^a 6 That which is ^aborn ¹of the flesh is flesh, and that
John 1:13 which is born ¹of the ²Spirit is spirit.

7 Do not marvel that I said to you, You must be born
¹anew.

8^a 8 The ^{1a}wind blows where it wills, and you hear the
Eccl. 11:5; Ezek. 37:9 sound of it, but you do not know where it comes from
and where it is going; so is every one who is born ²of
the Spirit.

9 Nicodemus answered and said to Him, How can
these things be?

10 Jesus answered and said to him, You are the
teacher of Israel, and you don't know these things?

11^a 11 Truly, truly, I say to you, we speak that which we
John 3:32 know, and ^atestify of that which we have seen, and ¹you
do not receive our testimony.

5¹ Gk. out of.

5² *These words, of water and the Spirit, should have been plain to Nicodemus, without any need of explanation. The same words were spoken by John the Baptist in Matthew 3:11 to the Pharisees, so they should have been fully understood among the Pharisees. Now Nicodemus, as one of the Pharisees, is speaking to the Lord, and the Lord speaks these familiar words. Water is the central concept of the ministry of John the Baptist, that is, to terminate people of the old creation. Spirit is the central concept of the ministry of Jesus, that is, to germinate people in the new creation. These two main concepts put together are the whole concept of the matter of regeneration. Regeneration, to be born anew, is the termination of people of the old creation with all their deeds, and the germination of them in the new creation with the divine life.*

6¹ Gk. out of.

6² *The first Spirit here is the divine Spirit, the Holy Spirit of God, and the second spirit is the human spirit, the regenerated spirit of man. Regeneration transpires in the human spirit by the Holy Spirit of God with God's life, the uncreated eternal life. Thus, to be regenerated is to have the divine eternal life, other than the human natural life, as a new source and a new element of a new person.*

7¹ Or, from above.

8¹ *The Greek word for wind is the same word as for spirit, pneuma. Whether it means the wind or the spirit depends upon the context. The context here says that it blows, and the sound of it can be heard. This indicates that it is the wind. A regenerated person is like the wind, which can be realized, but which is beyond understanding.*

8² Gk. out of.

11¹ *The pronoun you is plural, and so in verse 12.*

12 If I told you of ¹things on earth and you do not believe, how shall you believe if I tell you of ¹things in heaven?

13 And ^ano one has ascended into heaven, but He Who descended out of heaven, the ^bSon of Man ¹Who is in heaven.

13^a
Rom.
10:6-7;
Eph.
4:9
13^b
John
1:51

**c. Satan's evil nature in man's flesh judged through Christ
in the form of the serpent on the cross
that the believers may have eternal life**

3:14-21

14 And as ^aMoses lifted up the ¹serpent in the wilderness, even so must the Son of Man be ^blifted up;

14^a
Num.
21:4-9
14^b
John
12:32,
34;
8:28

12¹ Things on earth *here does not mean things of an earthly nature, but things which transpire on earth, including redemption, regeneration, etc. In the same principle, things in heaven in this verse does not mean things of a heavenly nature, but things which transpire in heaven. Hence, in the following verse, the Lord said that He is the One Who descended out of heaven and Who is still in heaven. This indicates that He knows the things which transpire in heaven, because He is the One Who is in heaven all the time.*

13¹ Some ancient authorities support this reading.

14¹ John chapter 3 deals with the matter of regeneration. Regeneration, on one hand, brings the divine life with the divine nature into us. On the other hand, regeneration terminates the evil nature of Satan in our flesh. Satan injected his nature into man's flesh in Genesis 3 as the serpent. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9). God told Moses to lift up a brass serpent on their behalf for God's judgment, that by looking upon that brass serpent all may live. That is a type. Here in John 3:14, the Lord Jesus applied that type to Himself, showing that when He was in the flesh, He was in "the likeness of the flesh of sin" (Rom 8:3), which likeness was the form of the brass serpent. It had the form of the serpent, but without the poison. Christ was made in "the likeness of the flesh of sin," but He had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). When in the flesh He was lifted up on the cross, by His death Satan, the old serpent, was dealt with (John 12:31-33; Heb. 2:14). This means that the serpentine nature within fallen man has been dealt with. When man is regenerated with divine life in Christ, his satanic nature is annulled. This is why in this portion of the Word, when the Lord revealed the matter of regeneration to Nicodemus, He specifically mentioned this point.

Nicodemus might consider himself a moral and good man. But the Lord's word in this verse implies that regardless of how good Nicodemus might be outwardly, inwardly he had the serpentine nature of Satan. As a descendant of Adam, he was poisoned by the old serpent, and the serpent's nature was within him. He not only needed the Lord to be the Lamb of God to take away his sin (John 1:29); he also needed the Lord to be in the form of the serpent that his serpentine nature might be dealt with on the cross that he might have eternal life. In the principle set forth in chapter 2 this is to change death into life.

15 That every one who believes ¹in Him may have ²eternal life.

16^a For God so ^aloved the world that He ^bgave His ^conly begotten Son, that every one who ^dbelieves ¹in Him should not perish, but have ²eternal life.

17 For God did not send the Son into the world that He might judge the world, but that the world might be saved through Him.

18 He who believes ¹in Him is not judged; he who does not believe has been judged already, because he has not believed ¹in the name of ^athe only begotten Son of God.

19 And this is the judgment, that the ^alight has come into the world, and men loved the darkness rather than the light, for their deeds were evil.

20 For every one who ¹does evil hates the light, and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be manifested that they have been wrought in God.

*d. The regenerated people becoming
the bride of Christ as His increase
3:22-30*

22^a After these things, Jesus and His disciples came into the land of Judea; and there He stayed with them and ^abaptized.

23 And John also was baptizing in Aenon near Salim, because there was much water there; and they came and were baptized.

24^a For ^aJohn had not yet been thrown into prison.

25 There arose therefore a questioning on the part of John's disciples with a Jew about ^apurification.

15¹ *Gk. into.*

15² *This is the divine life, the uncreated life of God, which is not only timewise everlasting, but eternal and divine in nature.*

16¹ *Gk. into.*

16² *See note 15¹.*

18¹ *Gk. into.*

20¹ *Or, practices.*

Rom.
5:8;
Eph.
2:4;
Titus
3:4;
1 John
4:10
16^b
Rom.
8:32;
1 John
4:9
16^c
John
1:18;
3:18;
1 John
4:9
16^d
John
3:36;
6:40
18^a
John
1:18
19^a
John
1:9

John
4:1-2

Matt.
14:3
25^a
John
2:6

26 And they came to John and said to him, Rabbi, He ^{26^a}
 Who was with you ^{John} ^{1:28-29} ^{26^b} across the Jordan, of Whom you ^{John} ^{1:7, 34}
^{26^c} testified, behold, He is ^{26^c} baptizing and all are coming to
 Him.

27 John answered and said, A man can receive ^{John} ^{4:2}
 nothing unless it has been given him from heaven.

28 You yourselves testify of me that I said, ^{28^a} ^{John} ^{1:20, 23} ^{29^a} ^{Rev.} ^{19:7} I am not
 the Christ, but I have been sent before Him.

29 ^aHe who has the bride is the bridegroom; but the
 friend of the bridegroom, who stands and hears him, re-
 joices with joy because of the bridegroom's voice. This
 joy of mine therefore is made full.

30 He must ¹increase, but I *must* decrease.

e. The immeasurable Christ

3:31-36

31 ^{1a}He Who comes from above is above all; he who is ^{31^a}
²of the earth is ²of the earth and speaks ²of the earth. ^{John} ^{8:23} ^{31^b} He
 Who comes ²from heaven is above all.

32 What He has seen and heard, of this He testifies,
 and ^ano one receives His testimony. ^{John} ^{3:13} ^{32^a} ^{John} ^{3:11}

33 He who receives His testimony has sealed that God
 is true.

34 For He Whom God has sent speaks the ¹words of
 God, for He gives the Spirit not by measure.

^{30¹} *The increase in this verse is the bride in the foregoing verse, verse 29, and the bride there is a living composition of all the regenerated people. This means, in this chapter on regeneration, that regeneration is not only to bring the divine life into the believers and annul the satanic nature in their flesh, but also to make them the corporate bride for Christ's increase. The last two points, to annul the serpentine nature in the believers and to make them the bride of Christ, are both fully developed in John's writing of Revelation. The book of Revelation mainly reveals how Satan as the old serpent will be fully eliminated (Rev. 20:2, 10), and how the bride of Christ as the New Jerusalem will be fully produced (Rev. 21:2, 10-27).*

^{31¹} *Verses 31 through 36 unveil to us the immeasurableness, the unlimitedness of Christ. He is such an immeasurable and unlimited One, Who comes from above, Who is above all, to Whom the Father has given all, and Who dispenses the Spirit without measure — it is such a One — Who needs a universal increase to be His bride to match Him, as revealed in verses 22 through 30. He who believes in this immeasurable One has eternal life; he who disobeys this One is under the wrath of God.*

^{31²} Gk. out of.

^{34¹} Gk. rhema. See note 63³ in chapter 6.

35^a 35 ^aThe Father loves the Son, and has given all into
 John His hand.
 5:20

36^a 36 He who ^abelieves ¹in the Son has ²eternal life; but
 John he who disobeys the Son shall not see life, but the wrath
 3:15-16 of God abides on him.

CHAPTER 4

2. *The need of the immoral — life's satisfying* 4:1-42

a. *A thirsty Savior and a thirsty sinner* vv. 1-8

1^a 1 When therefore the Lord knew that the Pharisees
 John had heard that Jesus was making and ^abaptizing more
 3:22, disciples than John
 26

2 (Although Jesus Himself did not baptize, but His disciples),

3^a 3 He left ^aJudea and went away ^bagain into Galilee.

John 4 And He had to pass through Samaria.
 3:22

3^b 5 So He came to a city of Samaria called Sychar,
 John ^anear the land that Jacob gave to his son Joseph;
 2:11

5^a 6 And Jacob's ¹well was there. Jesus, therefore,
 Gen. being wearied from the journey, sat thus by the ¹well. It
 33: was about the ²sixth hour.
 18-19;

48:22; 7 A woman of Samaria came to draw water. Jesus
 Josh. said to her, Give Me a drink.
 24:32

8 For His disciples had gone away into the city to buy food.

b. *The emptiness of religion's tradition* *and the fullness of life's living water* vv. 9-14

9 The Samaritan woman then said to Him, How is it that you, a Jew, ask me for a drink, since I am a

36¹ Gk. into.

36² See note 15².

6¹ Gk. spring, as in v. 14.

6² That is, noon.

Samaritan woman? (^aFor Jews have no dealings with ¹Samaritans.)

10 Jesus answered and said to her, If you knew the ^agift of God, and Who it is that says to you, Give Me a drink, you would have asked Him, and He would have given you ^bliving water.

11 The woman said to Him, Sir, you have no bucket, and the well is deep; where then do you get the living water?

12 Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle?

13 Jesus answered and said to her, Everyone who ¹drinks of this water shall thirst again,

14 But whoever ^adrinks of the water that I shall give him shall ^bby no means thirst ¹forever; but the water that I shall give him shall become in him a spring of water welling up into ^{2c}eternal life.

c. The way to take the living water
vv. 15-26

(1) To make confession of sins
vv. 15-18

15 The woman said to Him, Sir, ^agive me this water so I will not thirst, nor come here to draw.

16 Jesus said to her, Go, ¹call your husband and come here.

⁹ Samaria was the leading region of the northern Kingdom of Israel and the place where its capital was (1 Kings 16:24, 29). Before 700 years B. C. the Assyrians captured Samaria and brought people from Babylon and other heathen countries to the cities of Samaria (2 Kings 17:6, 24). From that time, the Samaritans became a people of mixed blood — heathen with Jew. History tells us that they had the Pentateuch (the five books of Moses) and worshipped God according to that part of the Old Testament. But they were never recognized by the Jews as part of the Jewish people.

¹³ This signifies the enjoyment of material things and the amusement of worldly entertainment. None of these can quench the thirst deep within man. However much he drinks of this material and worldly "water," he shall thirst again. The more he drinks of these "waters," the more his thirst is increased.

¹⁴ Gk. to the age.

¹⁴ See note 15² in chapter 3.

¹⁶ This word was intended to touch her conscience with her immoral history that she might repent of her sins.

⁹
Matt.
10:5;
John
8:48;
Luke
9:52-53
¹⁰
Rom.
6:23
¹⁰
John
7:37-39;
Rev.
21:6;
22:1, 17
¹⁴
Exo.
17:6;
Num.
20:8;
Psa.
36:8;
John
7:37;
1 Cor.
10:4;
12:13;
Rev.
21:6;
22:17
¹⁴
John
6:35
¹⁴
John
6:27;
3:16;
5:24
¹⁵
John
6:34

20^a

Gen.

33:

18-20

20^b

Deut.

11:

29-30

20^c

Deut.

12:5, 11,

14, 18,

21, 26;

16:2, 6.

7, 11,

15, 16

21^a

John

4:23

22^a

2 Kings

17:41

23^a

John

5:25;

4:21

23^b

cf.

Phil.

3:3

24^a

Rom.

1:9

17 The woman answered and said, I don't have a husband. Jesus said to her, You have well said, I don't have a husband;

18 For you have had ¹five husbands, and the one you now have is not your husband; this you said truly.

**(2) To contact God the Spirit
in the human spirit and in reality
vv. 19-24**

19 The woman said to Him, Sir, I see that you are a prophet.

20 ^{1a}Our fathers worshipped ^bin this mountain, and ²you say that ^cin Jerusalem is the place where *men* must worship.

21 Jesus said to her, Woman, believe Me, ^aan hour is coming when neither in this mountain nor in Jerusalem shall ¹you worship the Father.

22 ^{1a}You worship that which you do not know; we worship that which we know; for salvation is ²of the Jews.

23 But ^aan hour is coming, and now is, when the true worshippers shall worship the Father ^bin spirit and reality; for the Father seeks such to worship Him.

24 God is Spirit; and those who worship Him must ¹worship ^ain spirit and reality.

18¹ The woman tried the first husband and drank of that "water," and she was not satisfied. Then she tried the second, third, fourth, and fifth husband. None of these satisfied, so she was trying another. Her changing of husbands fully proved to her that however much she drank of "this water," she was still thirsty. "Everyone who drinks of this water shall thirst again." This word of the Lord is true!

20¹ The woman's problem, like the questions in 8:3-7 and 9:2-3, is a matter of yes or no, which belongs to the tree of knowledge; but the Lord turns her to the spirit (vv. 21-24), which belongs to the tree of life (cf. Gen. 2:9, 17).

20² you, plural.

21¹ you, plural.

22¹ you, plural.

22² Gk. out of.

24¹ This word was given to instruct her regarding the need of exercising her spirit to contact God the Spirit. To contact God the Spirit with her spirit is to drink of the living water, and to drink of the living water is to render real worship to God.

In typology, the worship of God should be, (1) in the place chosen by God to set His habitation there (Deut. 12:5, 11, 13-14, 18), and, (2) with

(3) To believe that Jesus is the Christ**vv. 25-26**

25 The woman said to Him, I know that ^aMessiah is coming, He Who is called Christ; when He comes, He will declare all things to us.

25^a
John
1:41;
Luke
3:15;
cf.
Deut.
18:
15, 18

26 Jesus said to her, ¹I Who speak to you am He.

d. A living testimony with a marvelous harvest**vv. 27-42**

27 And at this point His disciples came and marvelled that He was speaking with a woman; yet no one said, What are You seeking? or, Why are You speaking with her?

28 Then the woman ¹left her waterpot and went away into the city, and said to the men,

29 Come, see a man Who told me all that I have done; ^{1a}is this not the Christ?

29^a
John
7:26, 31

30 Then they went out of the city and came to Him.

31 In the meantime, the disciples urged Him, saying, Rabbi, eat.

32 But He said to them, ¹I have food to eat of which you have no knowledge.

34^a
John
5:30;
6:38

33 The disciples then said to one another, Did anyone bring Him *anything* to eat?

34^b
John
5:36;
17:4

34 Jesus said to them, My food is ^ato do the will of Him Who sent Me, and ^bto finish His work.

the offerings (Lev. ch. 1-6). The place chosen by God for His habitation typifies the human spirit, where God's habitation is today (Eph. 2:22 "an habitation of God through the Spirit" as in the K. J. V. should read "an habitation of God in spirit" — Gk.). The offerings typify Christ; Christ is the fulfillment and reality of all the offerings with which the people worshipped God. Hence, when the Lord instructed her to worship God the Spirit in spirit and reality, it meant that she should contact God the Spirit in her spirit instead of in a specific place, and through Christ, instead of with the offerings; for now, since Christ the reality has come (vv. 25-26), all the shadows and types are over.

26¹ By this word Jesus led her to believe that He is the Christ, that she may have eternal life (20:31). She believed (v. 29).

28¹ Whoever drinks the living water and is satisfied with it will drop his preoccupations and testify to it. In the principle set forth in chapter 2, this is also the changing of death into life.

29¹ This indicates that the woman believed that Jesus was the Christ, and by thus believing she received the living water and was satisfied.

32¹ The sinner was satisfied with the Savior's living water, and the Savior was satisfied with God's will in satisfying the sinner. To do the will of God to satisfy the sinner is the Savior's food (v. 34).

35^a
Luke
10:2

35 Do you not say, 'There are yet four months and then the ^aharvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.

36 He who reaps receives wages and gathers fruit ¹unto ²eternal life, that he who sows and he who reaps may rejoice together.

37 For in this the saying is true, One sows and another reaps.

38 I sent you to reap that for which you have not labored; ¹others have labored, and you have entered into their labor.

39 And many of the Samaritans from that city believed ¹in Him because of the word of the woman who testified, He told me all that I have done.

40 So when the Samaritans came to Him, they asked Him to ¹remain with them, and He ¹remained there two days.

41 And many more believed because of His word.

42^a
1 John
4:14;
1 Tim.
4:10;
Luke
2:11

42 And they said to the woman, *It is* no longer because of what you said that we believe, for we have heard for ourselves, and know that this One is truly the ^aSavior of the world.

3. The need of the dying — life's healing **4:43-54**

a. Christ coming back to the place of weak and fragile people **vv. 43-46a**

43 And after the two days He left there and went into Galilee.

44^a
Matt.
13:57

44 For Jesus Himself testified that ^aa prophet has no honor in his own country.

45 Then when He came into Galilee, the Galileans

36¹ *Or, for.*

36² *See note 15² in chapter 3.*

38¹ *Others have labored should mean that some had sown the seed among the Samaritans with the Pentateuch (the first five books of the Old Testament), which the Samaritans had. Now the Lord sends His disciples to reap what those had sown.*

39¹ *Gk. into.*

40¹ *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

received Him, having seen all that He did in Jerusalem at the feast; for they also went to the feast.

46 Jesus then came again to ^{1a}Cana of ²Galilee, where He had ^bmade the water wine. 46^a
John
2:1
46^b
John
2:9

b. The weak and fragile people dying
vv. 46b-49

And there was a certain royal official whose son was sick in Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked that He would come down and heal his son, for he was about to die.

48 Then Jesus said to him, Unless ¹you see ^asigns and wonders, you will by no means believe. 48^a
1 Cor.
1:22

49 The royal official said to Him, Sir, come down before my child dies.

c. Healing by the life-giving word through believing
vv. 50-54

50 Jesus said to him, Go, your son is living. The man believed ¹the word which Jesus said to him and went his way.

51 And as he was now going down, his slaves met him and brought word saying that his boy was living.

52 So he asked them the hour in which he got better. They said then to him, Yesterday at the ¹seventh hour the fever left him.

53 So the father knew that *it was* in that hour in which Jesus said to him, Your son is living; and he believed and his whole household.

54 This Jesus did again as a ^{1a}second sign, having come out of Judea into Galilee. 54^a
John
2:11

46¹ See note 1³ in chapter 2.

46² Galilee, a despised place (John 7:41, 52), signifies the world of a low and mean condition.

48¹ you, plural.

50¹ The word of life out of the mouth of the Lord that gives life to the dying.

52¹ That is, 1 p.m.

54¹ The significance of the first sign in Cana (2:1-11) is the changing of death into life, setting forth the principle of life. The second sign here is a continuation to apply the principle of changing death into life. Death is of the source of the tree of knowledge, and life is of the source of the tree of life (cf. Gen. 2:9, 17).

CHAPTER 5

4. The need of the impotent — life's enlivening
5:1-47

a. The inadequacy of religion's law-keeping
and the sufficiency of the Son's life-giving
vv. 1-9

1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

2^a Now there is in Jerusalem at the ^{1a}sheepgate a pool, which is called in Hebrew ²Bethesda, having ³five porches.
 Neh. 3:1

3 ¹In these lay a multitude of those who were sick, blind, lame, withered, ²waiting for the stirring of the water.

4 For an ¹angel of the Lord went down at certain seasons into the pool and stirred up the water. Whoever then stepped in first after the ²stirring up of the water was made ³well of whatever disease he was held by.

5 And a certain ¹man was there, who had been thirty-eight years in his sickness.

²*The sheepgate signifies the door to the law-keeping religion's sheepfold (John 10:1).*

²*Bethesda means house of mercy, signifying that the people who practiced law-keeping realized that they needed the mercy of God, because they were impotent, weak, and "wretched," as portrayed in Romans 7:7-24.*

²*Porches signify the law-keeping religion's shelter, like a sheepfold, and the number five denotes responsibility.*

³*This signifies that under the law-keeping shelter, in religion's fold, there are many people who are blind, unable to see; many who are lame, unable to walk; and many who are withered, lacking the life supply.*

³*Some manuscripts omit the last part of v. 3 and all of v. 4.*

⁴*An angel here signifies the agent through which the law, which could not give life, was given (Gal. 3:19, 21).*

⁴*The stirring up of the water to make people well signifies the practice of law-keeping attempting to make people perfect.*

⁴*Or, whole, sound.*

⁵*With this sick and impotent man there was no happiness, even on the joyful day of a feast (v. 1); and there was no rest, even on the Sabbath Day (v. 9).*

6 When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, ¹He said to him, Do you want to get ²well?

7 The sick man answered Him, ¹Sir, ²I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.

8 Jesus said to him, ^aRise, pick up your ¹bed and walk.

9 And immediately the man ¹became well, and ²picked up his bed and walked. Now it was *the* ^aSabbath on that day.

8^a
Matt.
9:6;
Mark
2:11;
Luke
5:24
9^a
John
9:14

b. Religion's opposition to life

vv. 10-16

10 The Jews then said to the one who was healed, It is *the* ^aSabbath, and ^{1b}it is not lawful for you to pick up your bed.

10^a
Mark
2:27
10^b
Neh.
13:19;
Jer.
17:21;
John
9:16

⁶*The significance of this sign is that when the practice of law-keeping in the Jewish religion became an impossibility due to the impotence of man (Rom. 8:3), the Son of God came to enliven the dead (v. 25). The law could not give life (Gal. 3:21), but the Son of God gives life to the dead (v. 21). "While we were yet weak" (Rom. 5:6) He came to enliven us.*

⁶*Or, whole, sound.*

⁷*Or, Lord.*

⁷*There is the healing means in the law-keeping religion, but it did not profit the impotent man, because he had no strength to fulfill its requirements. Religion's law-keeping depends upon man's effort, man's doing, man's make-up. Since man is impotent, religion's law-keeping becomes inadequate. The holy city, the holy temple, the feast, the Sabbath, the angels, Moses, and the Scriptures, all are the good things of this religion, but they could do nothing for this impotent man. In the eyes of the Lord, he was a dead person (v. 25), in need not only of healing, but also of enlivening. With the Lord's enlivening there is no requirement. The impotent man heard His voice and was enlivened (v. 25).*

⁸*Small mattress or pad, and so in vv. 9, 10, 11, and 12.*

⁹*According to verses 24-25, this is to pass out of death into life and to live. In the principle set forth in chapter 2, this is the changing of death into life.*

⁹*Formerly, the bed carried the impotent man, but now the enlivened man carries the bed.*

¹⁰*Life's enlivening breaks religion's ritual. Religion is offended by life, and begins its opposition to life from this point (vv. 16, 18).*

The Sabbath is for man (Mark 2:27) and should be a rest to man. Religion's law-keeping did not bring rest to the man sick for thirty-eight years, but life's enlivening did. Yet, the religious cared only for their ritual of Sabbath-keeping; they had no concern for the sick man's rest.

11 But he answered them, He who made me well, He said to me, Pick up your bed and walk.

12 They asked him, Who is the man who said to you, Pick up your bed and walk?

13 But he who was healed did not know who it was, for Jesus had withdrawn, a crowd being in that place.

14^a
John
8:11

14 After these things Jesus found him in the temple and said to him, Behold, you have become well; ^{1a}in no more, that something worse does not happen to you.

15 The man went away and told the Jews that Jesus was the one who made him well.

16^a
John
5:18;
7:1

16 And for this the Jews persecuted Jesus ^{1a}and ^asought to kill Him, because He did these things on *the* Sabbath.

**c. The Son equal with the Father
in giving life and executing judgment
vv. 17-30**

18^a
John
16:2
18^b
Phil.

17 But He answered them, My Father is ^{1a}working until now, and I am working.

2:6;
John
10:
30, 33;
19:7;
1:1;
20:28;
1 John
5:20;
Rom.
9:5

18 For this therefore the Jews ^{1a}sought all the more to ^akill Him, because He not only broke the Sabbath, but also called God His own Father, making Himself ^{2a}equal with ^bGod.

19^a
John
5:30;
8:28
20^a
John
3:35
20^b

19 Then Jesus answered and said to them, Truly, truly, I say to you, ^athe Son can do nothing from Himself except what He sees the Father doing; for whatever the *Father* does, this also the Son does in like manner.

20 For ^athe Father loves the Son and shows Him all things that He does; and He will show Him ^bgreater works than these that you may marvel.

21 For as the Father ^araises the dead and gives them life, so also the Son gives life to whom He wills.

John
14:12
21^a
Rom.
4:17;
8:11

14¹ This indicates that the man's former sickness was due to his sin.

16¹ Some manuscripts omit the words and sought to kill Him.

17¹ God's work in creation was finished (Gen. 2:1-3), but the Father and the Son were still working for redemption and building.

18¹ The religious people on the one hand kept the Sabbath, but on the other hand sought to kill Jesus. How could they have rest? Their religious concept caused them to think that to kill those who would not keep their religious ritual was to offer service to God (John 16:2).

18² Actually the Son and the Father are one (John 10:30).

22 For the Father does not judge anyone, but He has given all ^ajudgment to the Son,

23 That all may honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father Who sent Him.

24 Truly, truly, I say to you, he who hears my word and ^abelieves Him Who sent Me has ¹eternal life, and will not come into judgment, but has ^bpassed out of ²death into life.

25 Truly, truly, I say to you, an hour is coming and now is, when the ^{1a}dead shall hear the voice of the Son of God, and those who hear shall ¹live.

26 For even as the Father has life in Himself, so He gave to the Son also to have ^alife in Himself;

27 And He gave Him authority to execute ^ajudgment, because He is *the* ¹Son of Man.

28 Do not marvel at this, for an hour is coming in which ¹all who are in the tombs shall hear His ^avoice,

29 And shall come forth: ^athose who have done the good to *the* ^{1b}resurrection of life, and those who have ²done the evil to *the* ^{3c}resurrection of judgment.

24¹ See note 15² in chapter 3.

24² Death is of the source of the tree of knowledge, and life is of the source of the tree of life (cf. Gen. 2:9, 17). Hence, to pass out of death into life is to change the source of living.

25¹ Not those dead physically, but those dead in spirit, according to Ephesians 2:1, 5 and Colossians 2:13. Hence, to live in this verse means to be alive in the spirit. It is not resurrection in the physical body as mentioned in verses 28-29.

27¹ The Lord is the Son of God (v. 25), so He can give life (v. 21); and He is *the* Son of Man, so He can execute judgment.

28¹ These are those who are physically dead and buried in the tomb. Hence, their coming forth from the tomb in verse 29 is the resurrection in the physical body.

29¹ This is the resurrection of the saved believers before the Millennium (Rev. 20:4, 6; 1 Cor. 15:23, 52; 1 Thes. 4:16). The dead believers will be resurrected to enjoy eternal life at the coming back of the Lord Jesus. Hence, it is called the resurrection of life.

29² Or, practiced.

29³ This is the resurrection of the perished unbelievers after the Millennium (Rev. 20:5, 12). All the dead unbelievers will be resurrected after the thousand years to be judged at the great white throne (Rev. 20:11-15). Hence, it is called the resurrection of judgment.

Verses 24-26 speak about the enlivening of the spirit. Verses 28-29 speak about the resurrection of the whole being, including the body.

22^a
John
5:27;
Acts
10:42;
17:31;
Rom.
2:16;
2 Tim.
4:1

24^a
John
12:44
24^b
1 John
3:14

25^a
Eph.
2:1, 5;
Col.
2:13

26^a
John
1:4

27^a
John
5:22;
Acts
10:42;
17:31;
Rom.
2:16;
2 Tim.
4:1

28^a
cf.
1 Cor.
15:52

29^a
Dan.
12:2;
Acts
24:15

29^b
Rev.
20:4, 6;
1 Cor.
15:23, 5
1 Thes.
4:16

29^c
Rev.
20:5,
11-15

30^a 30 ^aI can do nothing from Myself; as I hear, I judge;
John 5:19 and ^bMy judgment is just, because I do not seek My own
 30^b will, but the ^cwill of Him Who sent Me.

d. The Son's fourfold testimony

vv. 31-47

30^c 31 If ^aI testify concerning Myself, My testimony is not
John 4:34; true.
 6:38

(1) The testimony of John the Baptist

vv. 32-35

31^a 32 There is another who testifies concerning Me, and
John 8:14 I know that the testimony which he testified concerning Me is true.

33^a 33 You have sent to John, and ^ahe has testified to the
John 1:7 truth.

34 But I do not receive testimony from man; but I say these things that you may be saved.

35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light.

(2) The testimony of the Son's work

v. 36

36^a 36 But the testimony which I have is greater than
John 10:25; *that* of John; for the ^aworks which the Father has given
 38; Me to complete, the works themselves which I do testify
 14:11; concerning Me that the Father has ^{1b}sent Me.
 15:24

(3) The testimony of the Father

vv. 37-38

36^b 37 And the ^aFather Who sent Me, He has testified
John 3:17 concerning Me. You have neither heard His voice at any
 37^a time, nor have you seen His form,
John 8:18

38 And you do not have His word abiding in you, for you do not believe Him Whom He has ^{1b}sent.

(4) The testimony of the Scriptures

vv. 39-47

39 You ¹search the Scriptures, because you think that

36¹ See note 6¹ in chapter 1.

38¹ See note 6¹ in chapter 1.

39¹, 40¹ To search the Scriptures may be separated from come to Me. The Jewish religionists searched the Scriptures, but were not willing to come to the Lord. These two should go together, for the Scriptures, since they testify concerning the Lord, should not be separated from the Lord. We may contact the Scriptures, and yet not contact the Lord. Only the Lord can give life.

in them you have eternal life, and it is these that testify concerning Me;

40 And you are not willing to ¹come to Me that you may have life.

41 I do not receive glory from men;

42 But I know you, that you do not have the love of God in yourselves.

43 I have come in the name of My Father, and you do not receive Me; if another shall come in his own name, you will receive him.

44 How can you believe, when you receive glory from one another and do not seek the glory that is from the only God?

45 Do not think that I will accuse you to the Father; 46^a
Deut.
18:15,18-19; the one who accuses you is Moses, in whom you trust.

46 For if you believed Moses, you would believe Me; Luke
24:27 for ^ahe wrote concerning Me.

47 But ^aif you do not believe his writings, how shall you believe My words? 47^a
Luke
16:29, 31

CHAPTER 6

5. *The need of the hungry — life's feeding* 6:1-71

a. *The hungry world and the feeding Christ* vv. 1-15

1 After these things Jesus went away across the ¹sea of Galilee, or of Tiberias.

2 And a great crowd followed Him, because they saw the ^asigns which He did on those who were sick. 2^a
John
2:11;
4:54

40¹ See note 39¹.

¹ This case is in contrast to the foregoing case in chapter five. In that case the person involved is by a pool; in this case the people involved are around a sea. The scene of that case is the holy city with a sacred pool for man's healing. The scene of this case is the wilderness with a secular sea for man's living. The person in that case is impotent and needs life's enlivening. The people in this case are hungry and need life's feeding. In typology, the land signifies the earth created by God for man to live upon, and the sea signifies the world corrupted by Satan in which fallen mankind lives. By this world, mankind is hungry and has no satisfaction. In this world mankind is troubled and has no peace. This is portrayed in verse 18.

3 And Jesus went up to the ¹mountain and sat there with His disciples.

4 Now the ^{1a}Passover, the feast of the Jews, was near.

5 ^aJesus therefore, lifting up His eyes and seeing that a great crowd was coming toward Him, said to Philip, Where shall we buy bread that these may eat?

6 Now this He said to test him, for He knew what He was about to do.

7 Philip answered Him, Two hundred ¹denarii worth of bread is not sufficient for them, that each one may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, said to Him,

9 There is a boy here who has ¹five ²barley loaves and ¹two ²fishes, but what are these for so many?

³ Mountain signifies the transcendent position above the land and the sea. To enjoy Christ's feeding, people must go with Christ to the mountain.

⁴ In the Passover people slay the redeeming lamb, strike its blood, and eat its flesh. This typifies Christ as the redeeming Lamb of God to be slain that we may eat His flesh and drink His blood, thus taking Him in as the life supply for us to live by.

⁷ A denarius (singular for denarii) was the chief silver coin of the Romans; it was worth about twenty cents, which was considered good pay for a day's labor. (See Matthew 20:2).

⁹ Five signifies responsibility — the responsibility of Christ as the life supply to us. Two signifies testimony — the testimony of Christ as the life supply to us.

⁹ Loaves are of the vegetable life, signifying the generating aspect of Christ's life. Fishes are of the animal life, signifying the redeeming aspect of Christ's life. As the generating life, Christ grows in the land, the God-created earth; as the redeeming life, He lives in the sea, the Satan-corrupted world. In order to regenerate us, He grew on the God-created earth for reproducing; in order to redeem us, He lived in the satanic and sinful world. But He is not sinful, not affected by the world, just as fish live in salty water, but are not salty.

Barley in the Jewish land ripens most early and is the first of the harvest; hence, it typifies the resurrected Christ (Lev. 23:10). So the barley loaves represent Christ in resurrection as food to us.

Both barley loaves and fishes are small items, signifying the smallness of Christ as the life supply to us. The miracle-seeking people consider Him as the promised prophet and would force Him to be a king (vv. 14-15), but He would not assume to be a giant in religion; rather, He preferred to be small loaves and little fishes that people may eat Him.

4^a
John
2:13;
Exo.
12:11,
14
5^a
vv.
5-13;
Matt.
14:14-
21;
Mark
6:34-
44;
Luke
9:12-
17;
cf.
Matt.
15:32-
37

10 Jesus said, Have the people sit down. Now there was much grass in the place. So the people sat down, the number of men *being* about five thousand.

11 Jesus then took the loaves, and when He had given thanks, He distributed to those who were seated; likewise also of the fishes, as much as they wanted.

12 And when they were filled, He said to His disciples, Gather the pieces left over that nothing may be lost.

13 So they gathered them and filled ¹twelve baskets with pieces from the five barley loaves which were left over by those who had eaten.

14 The people therefore, seeing the sign which He did, said, This is truly the ^aprophet who is to come into the world.

15 Then Jesus, knowing that they were about to come and take Him by force ¹to make Him ^aking, ^bwithdrew again to the mountain, Himself alone.

b. The troubled world and the peace-giving Christ
vv. 16-21

16 Now when evening came, His disciples went down to the sea,

17 And getting into a boat, they came across the sea to Capernaum. And it was already dark, and Jesus had not yet come to them.

18 And the ¹sea was stirred up, because a strong wind was blowing.

19 When therefore they had rowed ¹twenty-five or thirty stadia, they saw ²Jesus walking on the sea and coming near the boat, and they were frightened.

20 But He said to them, It is I, don't be fearful.

¹³ The twelve baskets left over signify the overflow of the riches of Christ's life supply, which fed people over one thousand times.

¹⁵ That is, to make Him the Messiah.

¹⁸ This signifies the troubles in human life.

¹⁹ That is, about three or four miles.

¹⁹ This signifies that the Lord can overrule all the troubles of human life. He can walk on the troubling waves of human life, and all the troubles are under His feet.

14^a

Deut.

18:15,

18;

John

5:46

15^a

John

1:49

15^b

vv.

15b-21,

Matt.

14:22-

33;

Mark

6:45-51

21 They were willing then to ¹take Him into the boat; and immediately the boat was at the land to which they were going.

c. The bread of life

vv. 22-71

(1) Seekers after the perishing food

vv. 22-31

22 The next day the crowd standing across the sea saw that there was no other boat there except one, and that Jesus had not gotten into the boat with His disciples, but *that* His disciples had gone away alone.

23 But other boats from Tiberias came near to the place where they ate *the* bread after the Lord had given thanks.

24 When the crowds saw then that Jesus was not there, nor His disciples, they got into the boats and came to Capernaum, seeking Jesus.

25 And when they found Him across the sea, they said to Him, Rabbi, when did you come here?

26 Jesus answered them, and said, Truly, truly I say to you, you seek Me not because you saw signs, but because you ate of the bread and were satisfied.

27 Do not ^awork for the food which perishes, but for the ^bfood which abides to ¹eternal life, which the Son of Man shall give you; for Him has the Father sealed, *even* God.

28 Then they said to Him, What shall we ¹do that we may ¹work the works of God?

29 Jesus answered and said to them, This is the work of God, that you ¹believe ²in Him Whom He has ³sent.

21¹ *We need to take the Lord into our "boat" (our married life, our family, our business, etc.) and enjoy peace with Him on the journey of human life.*

27¹ *See note 15² in chapter 3.*

28¹ *Fallen man's concept toward God is always to do something for God and to work for God. This is the principle of the tree of the knowledge of good and evil in Genesis 2.*

29¹ *The Lord's concept concerning man toward God is to believe in Him, that is, to receive Him as life and the life supply. This is the principle of the tree of life in Genesis 2.*

29² *Gk. into.*

29³ *See note 6¹ in chapter 1.*

27^a
Isa.
55:2
27^b
John
6:53-
54

30 They said then to Him, What ^asign will you do that we may see and believe you? What work will you do? 30^a
1 Cor. 1:22

31 Our fathers ^aate the manna in the wilderness, as it is written, ^bHe gave them bread out of heaven to eat. 31^a
Exo. 16:15-18, 31;
1 Cor. 10:3
31^b
Exo. 16:4;
Neh. 9:15;
Psa. 78:24;
105:40

(2) Food abiding to eternal life
vv. 32-71

(a) Incarnated
vv. 32-51a

32 Jesus then said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.

33 For the bread of God is He Who ¹comes down out of heaven and gives life to the world.

34 They said then to Him, Lord, give us this bread always.

35 Jesus said to them, I am the ¹bread of life; he who comes to Me shall ²by no means hunger, and he who believes ³in Me ^ashall by no means ever thirst. 35^a
John 4:14

36 But I said to you that you have seen Me and yet do not believe.

37 All that the Father ^agives Me shall come to Me, and him that comes to Me I will by no means cast out. 37^a
John 6:39,
65;
17:2,
24

38 For ^aI have come down from heaven, ^bnot to do My own will, but the ^cwill of Him Who sent Me. 38^a
John 3:13;
6:41,
50, 58
38^b
Matt. 26:39
38^c
John 4:34;
5:30

39 And this is the will of Him Who sent Me, that ¹of all which He has given Me I shall ^alose nothing, but shall ^braise it up in the last day. 39^a
John 17:12;
18:9
39^b
John 6:44,
54

40 For this is the will of My Father, that every one who sees the Son and believes ¹in Him shall have ²eternal life, and I will raise him up in the last day.

33¹ By being incarnated.

35¹ The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9), which is also the life supply "good for food."

35² In the principle set forth in chapter 2, this is also the changing of death into life. Death is of the source of the tree of knowledge, and life is of the source of the tree of life.

35³ Gk. into.

39¹ Gk. out of.

40¹ Gk. into.

40² See note 15² in Chapter 3.

41^a 41 The Jews therefore murmured concerning Him because He said, I am the bread that ^acame down out of heaven.

42^a 42 And they said, ^aIs not this Jesus, the ¹son of Joseph, whose father and mother we know? How then does he say, ^bI have come down out of heaven?

43^b 43 Jesus answered and said unto them, Do not murmur among yourselves.

44^a 44 ^aNo one can come to Me unless the Father Who sent Me ^bdraw him; and I will ^craise him up in the last day.

45^a 45 It is written in the prophets, ^aAnd they shall all be ^btaught of God. Every one who has heard and learned ¹from the Father comes to Me.

46^a 46 ^aNot that anyone has seen the Father, except Him Who is ^{1b}from God, He has seen the Father.

47^a 47 Truly, truly, I say to you, he who ¹believes ²in Me ^ahas ³eternal life.

48^b 48 I am the bread of life.

49^a 49 Your fathers ate the manna in the wilderness, and they died.

50^a 50 This is the bread which ^acomes down out of heaven, that anyone may ^beat ¹of it and not die.

51^a 51 I am the ¹living bread which came down out of heaven; if anyone eats ²of this bread, ^ahe shall live ³forever;

47^a 42¹ See note 45¹ in Chapter 1.

48^a 45¹ Gk. para. The sense here is directly from.

49^a 46¹ Gk. para, by the side of. The sense here is from with. The Lord is not only from God, but also with God. While He is from God, He is still with God (8:16, 29; 16:32).

50^a 47¹ To believe into the Lord is not the same as to believe Him (v. 30). To believe Him means to believe that He is true and real. But to believe into Him means to receive Him and be united with Him as one.

51^a 47² Gk. into.

52^a 47³ See note 15² in chapter 3.

53^a 50¹ Gk. out of.

54^a 51¹ The bread of life (v. 35) refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living.

55^a 51² Gk. out of.

56^a 51³ Gk. to the age.

(b) Slain
vv. 51b-55

And the bread which I will give is My ⁴flesh, which ⁵¹I will give for the life of the ^bworld.

51^b
John
1:29

52 The Jews then contended with one another, saying, How can this man give us his flesh to eat?

53 Jesus therefore said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His ¹blood, you have no life in yourselves.

54 He who ¹eats My ²flesh and drinks My ²blood has ³eternal life, and I will ^araise him up in the last day.

54^a
John
6:39,
44

55 For My flesh is true food, and My blood is true drink.

(c) Resurrected to indwell
vv. 56-59

56 He who eats My flesh and drinks My blood ^aabides in Me and ¹I in him.

56^a
John
15:5

51^a *At this point, the bread becomes the flesh. The bread is of the vegetable life and is only for feeding; the flesh is of the animal life and is not only for feeding, but also for redeeming. Before the fall of man, the Lord was the tree of life (Gen. 2:9), only for feeding man. After man fell into sin, the Lord became the Lamb (John 1:29), not only for feeding man, but also for redeeming man (Exo. 12:4, 7-8).*

51^b *The Lord gave His body, that is, His flesh, to die for us that we may have life.*

53¹ *At this point, blood is added, which is necessary for redemption (John 19:34; Heb. 9:22; Matt. 26:28; 1 Pet. 1:18-19; Rom. 3:25).*

54¹ *Gk. masticates (and so in vv. 56, 57, 58).*

54² *Here flesh and blood are mentioned separately. When blood is separate from flesh, it indicates death. Hence, here the Lord clearly indicated His death, that is, His being slain. He gave His body and shed His blood for us that we may have eternal life. To eat His flesh is to receive by faith all that He did by giving His body for us. And to drink His blood is to receive by faith all that He has accomplished by shedding His blood for us. This kind of eating of His flesh and drinking of His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross. By comparing this verse with verse 47, we see that to eat the Lord's flesh and drink His blood equals to believe in Him. Because to believe is to receive (John 1:12).*

54³ *See note 15² in chapter 3.*

56¹ *This indicates that the Lord had to be resurrected that He may abide in us as our life and life supply.*

57^a 57 As the living Father ¹sent Me, and I live because of the Father, so he who ²eats Me shall also ^alive because of Me.

John
14:19;
Gal.
2:20;
Phil.
1:21

58^a 58 This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread ^ashall live ¹forever.

John
6:51

59 He said these things in a synagogue as He taught in Capernaum.

(d) Ascended

vv. 60-62

60 Many therefore of His disciples when they heard *this* said, This is a hard word; who can hear it?

61^a 61 But Jesus, knowing in Himself that His disciples were murmuring about this, said to them, Does this ^astumble you?

Matt.
11:6

62^a 62 What then if you should see the Son of Man ^{1a}ascending where He was before?

John
3:13

63^a
1 Cor.
15:45;
2 Cor.
3:6

(e) Becoming the life-giving Spirit

vv. 63-65

63 ^aIt is the ¹Spirit Who gives life; the ²flesh profits

57¹ See note 6¹ in chapter 1.

57² Eating is to take food into us to be assimilated into our body organically. Hence, to eat the Lord Jesus is to receive Him into us to be assimilated by the regenerated new man in the way of life. Then we live by Him Whom we receive. It is by this that He lives in us as the resurrected One (John 14:19-20).

58¹ Gk. to the age.

62¹ In verse 56 the Lord's resurrection was implied. Here in this verse, His ascension, which follows His resurrection, is clearly mentioned. Ascension is the proof of the completion of His redemptive work (Heb. 1:3b).

63¹ At this point, the Spirit Who gives life is brought in. After resurrection and through resurrection, the Lord Jesus, Who had become flesh (John 1:14), became the Spirit Who gives life, as is clearly mentioned in 1 Corinthians 15:45. It is as the life-giving Spirit that He can be life and the life supply to us. When we receive Him as the crucified and resurrected Savior, the Spirit Who gives life comes into us to impart eternal life into us. We receive the Lord Jesus, but we get the Spirit Who gives life.

63² Flesh here, according to the context, refers to the meat of the physical body. When the Lord said, The bread which I will give is My flesh (v. 51), the Jews thought that He would give the meat of His

nothing; the ³words which I have spoken unto you are spirit and are life.

64 But there are some of you who do not believe. For Jesus ^aknew from the beginning who they were who did not believe, and ^bwho it was that would betray Him. 64^a
John
2:25
64^b

65 And He said, This is why I have told you that ^ano one can come to Me unless it is ^bgiven to him from the Father. John
6:71;
13:11
65^a
John
6:44
65^b

(f) *Embodied in the word of life*
vv. 66-71

66 At this, many of His disciples drew back and walked no longer with Him. John
6:37,
39;
17:2,
24

67 Then Jesus said to the twelve, Do you also want to go away?

68 Simon Peter answered Him, Lord, to whom shall we go? You have ^{1a}words of ²eternal life. 68^a
John
6:63;
17:8

69 And we have believed and know that You are the Holy One of God.

70 Jesus answered them, Did not I ^achoose you, the twelve, and one of you is ^{ba}a devil? 70^a
John
15:16
70^b

71 Now He spoke of Judas, the son of Simon Iscariot, for he, being one of the twelve, would betray Him. John
13:2,
27;
8:44;
17:12

physical body to them to eat (v. 52). They did not understand the Lord's word rightly. To them it was a hard word (v. 60). So, in this verse, the Lord explains that what He would give them to eat is not the meat of His physical body; the meat, which is the flesh, profits nothing. What He would give, eventually, is the Spirit Who gives life, Who is Himself in resurrection.

63^a Words in Greek is *rhema*, which means the instant and present spoken word. It differs from *logos*, which means the constant word, as in John 1:1. At this point the words follow the Spirit. The Spirit is living and real, but rather mysterious and intangible and difficult for people to apprehend, but the words are substantial. Firstly, the Lord indicated that for giving life, He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit Who is life.

68¹ Gk. *rhema*. See note 63^a.

68² See note 15² in chapter 3.

CHAPTER 7

6. *The need of the thirsty — life's quenching*
7:1-52a. *Life under the persecution of religion*
vv. 1-36(1) *Religion's plot and religion's feast*
vv. 1-21^a
John
5:16,
18

1 And after these things Jesus walked in Galilee, for He was unwilling to walk in Judea, because the Jews were ^aseeking to ¹kill Him.

2^a
Lev.
23:34;
Deut.
16:16

2 Now the feast of the Jews, the ^{1a}feast of Tabernacles, was near.

1^a Although the Lord is God the Creator, He lived on earth as a man and suffered the persecution of His creatures.

2^a In the scene of the foregoing case in chapter six, there was the feast of Passover. In the scene of this case in chapter seven, there is the feast of Tabernacles. The feast of Passover is the first of the Jewish annual feasts, and the feast of Tabernacles is the last (Lev. 23:5, 34). The feast of Passover, as the first feast of the year, implies the beginning of man's life (cf. Exo. 12:2-3, 6), which involves man's seeking for satisfaction and results in man's hunger. The feast of Tabernacles, as the last feast of the year, implies the completion and success of man's life (cf. Exo. 23:16), which will end and result in man's thirst. In the scene of the feast of Passover, the Lord presented Himself as the bread of life, which satisfies man's hunger. In the scene of the feast of Tabernacles, the Lord promised that He would flow forth the living water, which quenches man's thirst.

After the full harvest of their crops, the Jewish people observed the feast of Tabernacles to enjoy what they had reaped in the worship of God (Deut. 16:13-15). Hence, this feast signifies the completion, achievement, and success of man's career, study, and other matters of human life, including religion, with the joy and enjoyment thereof.

God ordained this feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, lived in tents (Lev. 23:39-43) with the expectation of entering into the rest of the good land. Hence, this feast is also a reminder that people today are still in the wilderness, and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Abraham, Isaac, and Jacob also lived in tents, looking forward to this eternal tabernacle (Heb. 11:9-10), in which there will be "a river of water of life, proceeding out of the throne of God and of the Lamb" to quench man's thirst (Rev. 22:1, 17). At the end of such a feast with such a background, Christ cried out the promise of the rivers of living water, which will satisfy man's expectation for eternity (vv. 37-39).

(2) Life's suffering of man's unbelief*vv. 3-5*

3 His brothers then said to Him, Depart from here and go into Judea, that your disciples also may see your works which you are doing;

4 For no one does anything in secret and seeks himself to be *known* in public. If you do these things, show yourself to the world.

5 For not even His brothers believed ¹in Him.

(3) Life's limitation in time*vv. 6-9*

6 Then Jesus said to them, My ^{1a}time has not yet come, but your time is always ready.

7 The ^aworld cannot hate you, but it hates Me, because I testify of it, that ^bits works are evil.

8 You go up to the feast; I am not going up to this feast, because My ^atime has not yet fully come.

9 And having said these things to them He ¹remained in Galilee.

(4) Life's seeking of God's glory*vv. 10-24*

10 But when His brothers had gone up to the feast, then He also went up, ¹not publicly, but as in secret.

11 The Jews then ^asought Him at the feast and said, Where is he?

12 And there was much murmuring about Him among the crowds: ^asome said, He is a good *man*; but others said, No, on the contrary, he leads the crowd astray.

13 Yet no one spoke openly about Him for ^afear of the Jews.

⁵ *Gk. into.*

⁶ *Although the Lord is the eternal, infinite, unlimited God, He lived here as a man, limited even in the matter of time.*

⁹ *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

¹⁰ *Although the Lord is the Almighty God, He, as a man under persecution, was also limited in His activity.*

⁶
John
7:8, 30;
2:4;
cf.
Matt.
26:18
⁷
John
17:14
⁷
John
3:19
⁸
John
7:6, 30

¹¹
John
11:56
¹²
John
7:40-
43, 47
¹³
John
9:22;
19:38;
20:19

14 Now at the middle of the feast, Jesus went up into the temple and taught.

15 The Jews then marveled and said, How does this *man* know letters, ¹having never learned?

16^a Jesus then answered them and said, ^aMy teaching is not Mine, but His Who sent Me.

17 If anyone wills to do His will, he shall know concerning the teaching, whether it is of God, or whether I speak from Myself.

18^a He who speaks from himself ^aseeks his own glory, but He who seeks the glory of Him Who sent Him, this One is true, and unrighteousness is not in Him.

19^a ^aHas not Moses given you the law, and yet none of you ¹keeps the law? Why do you ^bseek to kill Me?

20 The crowd answered, You ^ahave a demon! Who is seeking to kill you?

21 Jesus answered and said to them, I have done ^aone work, and you all marvel.

22 ^aMoses gave you circumcision, not that it is from Moses, but from the fathers; and on the Sabbath you circumcise a man.

23 If a man receive circumcision on *the* Sabbath that the law of Moses may not be broken, are you angry with Me because I ^amade an entire man ¹well on *the* Sabbath?

24 Do not judge according to ¹appearance, but judge righteous judgment.

(5) Life's source and origin — God the Father
vv. 25-36

25 Then some of the *people* of Jerusalem said, Is not this the one they are seeking to kill?

26 And look, he is speaking publicly, and they say nothing to him. Have the rulers, perhaps, really recognized that this is the Christ?

15¹ *Although the Lord is the omniscient God, He, as a lowly man, appeared to be illiterate.*

19¹ *Gk. does.*

23¹ *Or, whole, sound.*

24¹ *Or, countenance, face, sight.*

27 But we ^aknow where this *man* is from; but as for the Christ, when He comes, no one knows where He is from. 27^a
cf.
John
9:29

28 Jesus therefore cried out in the temple, teaching and saying, You both ^aknow Me and know where I am from; and ^bI am not come ¹of Myself, but He Who sent Me is true, Whom you do not know. 28^a
John
6:42
28^b
John
8:42

29 ^aI know Him, because I am ^{1b}from Him, and He ²sent Me. 29^a
John
8:55;
17:25

30 They sought then to ^aseize Him; and no one laid hands on Him, because ^bHis hour had not yet come. 30^b
John
6:46;
16:27;
17:8;
cf.
15:26

31 But many of the crowd believed ¹in Him and said, When the Christ comes, will He do more signs than this *man* has done? 31^a
John
10:39
30^b
John
8:20
33^a
John
12:35;
13:33
33^b
John
16:5,
10, 17,
28

32 The Pharisees heard the crowd murmuring these things about Him, and the chief priests and the Pharisees sent deputies to arrest Him. 34^a
John
8:21;
13:33

33 Then Jesus said, ^aI am still with you a little while, and ^bI am going to Him Who sent Me. 34^a
John
8:21;
13:33

34 ^aYou will seek Me and will not find Me, and where I am, you cannot come. 34^a
John
8:21;
13:33

35 The Jews then said to one another, Where is he about to go that we will not find him? Is he about to go to the dispersion among the Greeks and teach the Greeks? 34^a
John
8:21;
13:33

36 What is this word which he said, You will seek Me and will not find Me, and where I am you cannot come? 34^a
John
8:21;
13:33

b. Life's cry to the thirsty ones

vv. 37-39

37 Now on the ¹last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone ^athirst, let him ^bcome to Me and ^cdrink. 37^a
Rev.
21:6;
22:17
37^b
Rev.
22:17
37^c
John
4:14;
1 Cor.
10:4;
Psa.
36:8

38 He who believes ¹in Me, as the Scripture said, out

28¹ Gk. from.

29¹ See note 46¹ in chapter 6.

29² See note 6¹ in chapter 1.

31¹ Gk. into.

37¹ The last day here signifies that all the enjoyment of any success of human life will end. There is a "last day" to every kind of material thing of the physical life.

38¹ Gk. into.

38^a of his ^{2a}innermost being shall ³flow ^{4b}rivers of living water.

39 But this He said concerning the Spirit, Whom those who believed ¹in Him were about to receive; for *the* ^{2a}Spirit was not yet, because Jesus was not yet ^bglorified.

c. Division caused by life's appearance
vv. 40-52

40 Some of the crowd then, when they heard these words, said, This is truly the ^aprophet.

41 Others said, This is the ^aChrist. Still others said, Does then the Christ come out of ^{1b}Galilee?

42 Has not the Scripture said that the Christ comes ¹from the ^aseed of David, and from ^bBethlehem, the village where David was?

38² Gk. belly.

38³ *In the principle set forth in chapter two, this is also the changing of death into life. Death is of the source of the tree of knowledge, and life is of the source of the tree of life.*

38⁴ "Rivers of living water" are the many flows of the different aspects of life (cf. Rom. 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23) of the one unique "river of water of life" (Rev. 22:1), which is God's "Spirit of life" (Rom. 8:2).

39¹ Gk. into.

39² The Spirit of God was there from the very beginning (Gen. 1:1-2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was not yet at the time the Lord spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, Who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now the "another Comforter," Who is "the Spirit of reality" promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (vv. 38-39).

41¹ The Lord was born in Bethlehem (Luke 2:4-7), but He was raised in Nazareth of Galilee, which was despised by the people at that time. He was the seed of David, but He came as a Nazarene (Matt. 2:23). He grew up "as a root out of dry ground," having "no form nor comeliness," "no beauty that we should desire Him. He is despised and rejected of men" (Isa. 53:2-3). So we should not know Him according to the flesh (2 Cor. 5:16), but according to the Spirit.

42¹ Gk. out of.

Dan.
7:15
38^b
cf.
Rev.
22:1,
17;
21:6;
7:17;
Gen.
2:10;
Psa.
36:8;
Ezek.
47:1,
5;
Isa.
58:11
39^a
John
14:16-
17;
20:22;
Rom.
8:9;
Phil.
1:19
39^b
Luke
24:26;
John
12:16,
23;
13;
31-32
17:1, 5
40^a
John
6:14;
Deut.
18:15,
18
41^a
John
1:41;
41^b
John
7:52;
cf.
1:46
42^a
Matt.
1:1
42^b
Matt.
2:5;
Micah
5:2

43 So there was a division in the crowd because of Him.

44 And some of them wanted to seize Him, but no one laid hands on Him.

45 Then the deputies came to the chief priests and Pharisees; and they said to them, Why did you not bring him?

46 The deputies answered, ^aNo man ever spoke as this man speaks. 46^a
Matt.
7:28-29

47 The Pharisees then answered them, Have you also been deceived?

48 Has any one of the ^arulers or of the Pharisees believed ¹in him? 48^a
John
12:42

49 But this crowd which does not know the law is accursed.

50 ^aNicodemus said to them (he who came to Him before being one of them), 50^a
John
3:1;

51 Does our law judge a man unless it first hears from him and knows what he is doing? 19:39

52 They answered and said to him, Are you also from Galilee? Search and see that no prophet arises out of ^aGalilee. 52^a
John
7:41

**7. The need of those under the bondage of sin —
life's setting free
7:53-8:59**

**a. Who is without sin?
7:53-8:9**

53 ¹And everyone went to his home.

CHAPTER 8

1 But Jesus went to the mount of Olives.

2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.

48¹ Gk. into.

53¹ 7:53-8:11 is not included in many ancient manuscripts.

3 And the scribes and Pharisees brought a ¹woman caught in adultery, and having set her in the midst,

4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.

5^a Now ^ain the law, Moses commanded us to stone such *persons*. ¹What then do you say?

6^a Now they said this to ^atest Him, that they might have *grounds* to accuse Him. But Jesus ¹stooped down and wrote with *His* finger on the ground.

7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, ^alet him *be the* first to throw a stone at her.

8 And again He stooped down and wrote on the ground.

9 And when they heard *that*, they went out one by one, beginning with the older ones until the last; and

3¹ In the record of this gospel, nine cases have been selected to prove that the Lord Jesus is the life and the life supply to people. The first six cases, in chapters three through seven, form one group of signs, signifying the Lord as life and the life supply to us on the positive side: the regenerating, the satisfying, the healing, the enlivening, the feeding, and the quenching. The last three cases, in chapters eight through eleven, form another group of signs, signifying the Lord as life to us on the negative side, to deliver us from the three main negative things: sin, blindness, and death.

The case in this chapter reveals to us all the matters related to the problem of sin: 1) the source of sin which is the devil; 2) the three main items of sin which are adultery and fornication, murder, and lies (vv. 3, 41, 44); 3) the bondage or slavery of sin; 4) the issue or result of sin, which is death; 5) who is without sin — the Lord; 6) who is qualified to condemn sin — the Lord; 7) who is able to forgive sin — the Lord; 8) who is able to set people free from sin — the Lord. The Lord is the ever-existing God, the great I Am, becoming the Son of Man lifted up on the cross to bear our sins; so He is able to forgive our sins. And the Lord, being the eternal God, can come into us to be the life and light to deliver us from the bondage and darkness of sin.

The case in this chapter also depicts that the religion (as represented by the temple - vv. 2, 20) of law (vv. 5, 17) cannot set people free from sin and its death; but the Lord Jesus as the I Am, becoming the Son of Man lifted up on the cross for serpent-poisoned people, can do what religion and law cannot do.

5¹ Their question here, like those in 4:20-25 and 9:2-3, is a matter of yes or no, which belongs to the tree of knowledge resulting in death (Gen. 2:17). But the Lord's answer in verse 7 points them to Himself, Who is the tree of life resulting in life (Gen. 2:9).

6¹ That Jesus stooped down was a sign done by the Lord to humble and calm the proud and self-righteous scribes and Pharisees. It may be that He was writing: Who is without sin among you?

Jesus was left alone, and the woman, where she was, in the midst.

b. Who can condemn and forgive sin?

8:10-11

10 And standing up, Jesus said to her, Woman, where are they? Did no one condemn you?

11 And she said, No one, 'Lord. And Jesus said, ^{2a}Neither do I condemn you; go, *and* from now on ^bsin no more.

11^a
John
3:17
11^b
John
5:14

c. Who can set people free from sin?

8:12-36

(1) Christ, by the light of life

vv. 12-20

12 Again therefore Jesus spoke to them, saying, I am the ^alight of the world; he who follows Me shall by no means walk in darkness, but shall have the ^{1b}light of life.

13 The Pharisees then said to Him, You are ^atestifying concerning yourself; your testimony is not true.

14 Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true; for I know ^awhere I came from and where I am going, but ^byou do not know where I came from or where I am going.

15 ^aYou judge according to the flesh; I am not judging anyone.

16 But even if I do ^ajudge, My judgment is true, for I am not alone, but I and the Father Who sent Me.

17 Even ^ain your law it has been written that the testimony of two men is true.

18 I am One Who testifies concerning Myself, and the Father Who sent Me testifies concerning Me.

19 They said then to Him, Where is your Father? Jesus answered, You know neither Me nor My Father; ^aif you knew Me, you would have known My Father also.

11¹ Or, Sir.

11² The scribes and Pharisees could not condemn the woman, because they were all sinful. Only the Lord Jesus was not sinful, and only He Himself was qualified to condemn her; but He would not.

12¹ "The light of life" (John 1:4) shines within man by the inner sense of life to deliver man from sin.

12^a
John
9:5;
12:35
12^b
John
1:4
13^a
John
5:31
14^a
John
8:42
14^b
John
9:29
15^a
John
7:24
16^a
John
5:30
17^a
Deut.
19:15
19^a
John
14:7

20^a
John
7:30

20 These words He spoke in the treasury as He taught in the temple; and no one seized Him, because His ^ahour had not yet come.

(2) *Christ, as the I Am*
vv. 21-27

21^a
John
7:34.
36;
13:33

21 He said then again to them, I am going away, and ^ayou shall seek Me and shall ^bdie in your sin; where I am going you cannot come.

21^b
John
8:24

22 The Jews then said, He is not going to kill himself, is he, since he said, Where I am going, you cannot come?

23^a
John
3:31

23 And He said to them, ^aYou are from below, I am from above; you are ^bof this world, ^cI am not of this world.

23^b
1 John
4:5
23^c
John
17:14,
16

24 I said therefore to you that you shall ^adie in your sins; for unless you believe that ^{1b}I am, you shall ^adie in your sins.

24^a
John
8:21

25 They said then to Him, Who are you? Jesus said to them, Even that which I told you from the beginning.

24^b
John
8:28,
58;
Exo.
3:14

26 I have many things to say and to judge concerning you, but ^aHe Who sent Me is true, and what I have heard from Him, these things I speak to the world.

27 They did not understand that He was speaking to them of the Father.

(3) *Christ, as the Son of Man lifted up*
vv. 28-30

28^a
John
7:28

28 Then Jesus said, When you ^{1a}lift up the Son of Man, ^bthen you will know that ^cI am, and that ^dI do nothing from Myself, but as My Father has taught Me I speak these things.

28^b
John
3:14;
12:32

29 And He Who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

28^c
Matt.
27:54
28^d
John
8:24,
58;
Exo.
3:14

24¹ I Am (vv. 28, 58) is the meaning of the name Jehovah (Exo. 3:14), and Jehovah is the name of God in relation to man (Gen. 2:7). Hence, it denotes the Lord as the ever-existing God in relation to man. If any man does not believe that He is this very God, he will die in his sins.

28^a
John
5:19

28¹ The phrase lifted up is also used in chapter 3:14 and 12:31-34. In 3:14 the Lord as the Son of Man was to be lifted up in the form of the serpent, bearing the judgment of God for the serpent-poisoned people. In 12:31-34 the Lord as the Son of Man was to be lifted up for the casting out of the old serpent, Satan, the prince of the world. Hence, in this chapter, the Lord as the Son of Man lifted up can deliver the serpent-poisoned people from sin, the serpent's poison.

30 As He said these things, many believed ¹in Him.

(4) Christ, the Son as the reality
vv. 31-36

31 Jesus then said to those Jews who believed Him, If you ^aabide in My word, you are truly My disciples; 31^a
John
15:7;

32 And you shall know the ^{1a}reality, and the ¹reality shall ^bset you free. 2 John
9

33 They answered Him, We are ^aAbraham's ¹descendants, and have never yet been enslaved to anyone. How is it that you say, You shall become free? 32^a
John
1:14, 17;
14:6

34 Jesus answered them, Truly, truly, I say to you, everyone who commits sin is a ^aslave of sin. 32^b
John
8:36

35 Now the slave does not abide in the house ¹forever; the son does abide ¹forever. 33^a
Matt.
3:9

36 If then the Son shall ^aset you free, you shall be really free. 34^a
Rom.
6:16;
2 Pet.
2:19

d. Who is the source of sin?
8:37-44

(1) The devil, the liar, the father of liars
v. 44

(2) The children of the devil
vv. 37-44

37 I know that you are Abraham's ¹descendants, but you ^aseek to kill Me, because My word has no place in you. 37^a
John
7:1

38 ^aI speak the things which I have seen from My Father; and you then do the things which you have heard from ^byour father. 38^a
John
12:49
38^b
John
8:44;
1 John
3:10

30¹ Gk. into.

32¹ The reality is not the so-called truth of doctrine, but the reality of the truth which is the Lord Himself (14:6; 1:14, 17). In this verse it says, The reality shall set you free. In verse 36, it says, The Son shall set you free. This proves that the Son, the Lord Himself, is the reality. Since the Lord is the embodiment of God (Col. 2:9), He is the reality of what God is. Hence, reality is the very divine element of God realized by us. When the Lord as the great I Am comes into us as life, He shines within us as light, which brings the divine element as reality into us. This reality, which is the divine element imparted into us and realized by us, sets us free from the bondage of sin by the divine life as the light of man.

33¹ Gk. seed.

35¹ Gk. to the age.

37¹ Gk. seed.

39^a 39 They answered and said to Him, Abraham is our father. Jesus said to them, If you were ^aAbraham's children, you would do the works of Abraham.

40^a 40 But now you are ^aseeking to kill Me, a man Who has told you the truth which I heard from God; this is not what Abraham did.

41^a 41 You do the works of ^ayour father. They said to Him, We were not born of fornication; we have ^bone Father, *even* God.

42^a 42 Jesus said to them, If God were your Father you would love Me; for ^aI came forth out of God and am come *from Him*; for ^bI have not come ¹of Myself, but He ²sent Me.

43^a 43 Why do you not understand ¹what I say? *It is* because you cannot hear My words.

44^a 44 ^aYou are ¹of ²your ³father the devil, and it is your will to do the desires of your father. He was a ^bmurderer from the beginning and does not stand in the ⁴truth, because ^{4c}truth is not in him. When he speaks a lie, ^ahe speaks out of his own *self*; for he is a liar and the ⁵father of it.

e. Who is Jesus?

8:45-59

(1) The One Who is without sin

vv. 45-51

44^c 45 But because I speak the ^{1a}truth, you do not believe Me.

44^d 42¹ Gk. from.

Matt. 12:34 42² See note 6¹ in chapter 1.

45^a 43¹ Gk. my speech.

John 18:37 44¹ Gk. out of.

44² Gk. the.

44^b *Because the devil is the father of sinners, the sinners are "the children of the devil" (1 John 3:10). The devil is the old serpent (Rev. 12:9; 20:2), and the sinners are also the "serpents, the generation of vipers" (Matt. 23:33; 3:7). Hence, they need the Lord to be lifted up for them in the form of the serpent on the cross (John 3:14).*

44⁴ *The same Greek word used for reality in verse 32.*

44^b *Since the devil is the father of liars, he is the source of sin. The divine element of God, working as life and light within man, sets man free from the slavery of sin. But the evil element of the devil, working as sin by death and darkness within man, enslaves man to sin. His nature is a lie and brings in death and darkness. With darkness is falsehood, the opposite of the truth.*

45¹ *See note 44⁴.*

46 Which one of you convicts Me of sin? If I speak *the* ¹truth, why do you not believe Me? 48^a
John 4:9;

47 He who is ¹of God hears the ²words of God; you therefore do not hear *them*, because you are not ¹of God. 48^b
Luke 10:33

48 The Jews answered and said to Him, Are we not right in saying that you are a ^aSamaritan and ^bhave a demon? 49^a
John 8:52; 7:20; 10:20

49 Jesus answered, I do not have a demon, but I honor My Father, and you ^adishonor Me. 49^b
John 5:23

50 But ^aI do not seek My glory; there is One Who seeks and judges. 50^a
John 7:18; 8:54

51 Truly, truly, I say to you, if anyone ^akeeps My word, he shall by no means see ^{1b}death ²forever. 51^a
John 14:23

(2) *The One Who is the I Am before Abraham*
vv. 52-59 51^b
John 5:24

52 The Jews said to Him, Now we know that you ^ahave a demon. Abraham died, and the prophets *too*; and you say, If anyone keeps My word he shall by no means ^btaste death ¹forever. 52^a
John 8:48; 7:20; 10:20

53 Are you greater than our father Abraham, who died? The prophets died too. Who are you making yourself? 52^b
Heb. 2:9

54 Jesus answered, ^aIf I glorify Myself, My glory is nothing; it is ^bMy Father Who glorifies Me, of Whom you say that He is your God; 54^a
John 8:50; 7:18

55 And ^ayou have not ¹known Him; but ^bI ¹know Him. And if I say that I do not know Him, I will be like you, ^ca liar; but I do know Him and keep His word. 54^b
John 17:1, 5; 13:32

46¹ See note 44¹.

47¹ Gk. out of.

47² Gk. rhema. See note 63³ in chapter 6.

51¹ In the principle set forth in chapter 2, this is also the changing of death into life. 55^a
John 7:29

51² Gk. to the age.

52¹ Gk. to the age. 55^b
John 8:44

55¹ In this verse two Greek words are used for know: the first is *ginosko*, which signifies the outward, objective knowledge; the second is *oida*, referring to the inward, subjective consciousness. The Lord Jesus told the Pharisees that they have not known (*ginosko*) God the Father (even in the outward, objective knowledge), but He knows (*oida*) the Father (in the inward, subjective consciousness).

56 Your father Abraham exulted that he should see My day, and he saw it and rejoiced.

57 The Jews then said to Him, You are not yet fifty years old, and have you seen Abraham?

58^a Jesus said to them, Truly, truly, I say to you, ^abefore Abraham came into being, ^bI am.

59 Then they ^apicked up stones to throw at Him, but Jesus was hidden and went out of the temple.

58^a
John
17:5,
24;
Col.
1:17
58^b
John
8:24,
28;
Exo.
3:14
59^a
John
10:31;
11:8

CHAPTER 9

8. *The need of the blind in religion — life's sight and life's shepherding* 9:1-10:42

a. *Life's sight for the blind in religion* 9:1-41

(1) *Born blind* vv. 1-3

1 And as He passed by, He saw ^{1a}a man ²blind from birth.

2 And His disciples asked Him, saying, Rabbi, ¹who sinned, this *man* or his parents, that he should be born blind?

3 Jesus answered, Neither has this *man* sinned nor his parents, but that the works of God might be manifested in him.

58¹ *The Lord as the great I Am is the eternal, ever-existing God. Hence, He is before Abraham and greater than Abraham (v. 53).*

1¹ *This case continues to prove that the religion of law (see note 14¹) could not do any good to a blind man, but the Lord Jesus, as the light of the world, imparted sight to him in the way of life (10:10b, 28).*

1² *Blindness, as sin in the previous chapter, is also a matter of death. A dead person surely is blind. "The god of this age has blinded the minds of them who believe not." So they need "the light of the gospel of the glory of Christ" to shine forth to them (2 Cor. 4:4), "to open their eyes and to turn them from darkness to light and from the power of Satan unto God" (Acts 26:18). In the principle set forth in chapter 2, this is also the changing of death into life.*

2¹ *Their question here, like those in 4:20-25 and 8:3-5, is a matter of yes or no, which belongs to the tree of knowledge resulting in death (Gen. 2:17); but the Lord's answer in verse 3 points them to Himself, Who is the tree of life resulting in life (Gen. 2:9).*

(2) Receiving sight by the light and the anointing of life**vv. 4-13**

4 We must work the works of Him Who sent Me ^{4a}while it is ^{John}day; night is coming, when no one can work. ^{11:9; 12:35}

5 While I am in the world, I am the ^{5a}light of the world. ^{John 1:4; 8:12; 12:46}

6 When He had said this, He ^{6a}spat on the ground and ^{Mark}made clay of the spittle and anointed his eyes with the clay, ^{7:33; 8:23}

7 And said to him, Go, ^{6a}wash in the pool of Siloam (which translated means ²sent). So ³he went and washed and came seeing.

8 The neighbors therefore, and those who previously saw him as a beggar, said, Is not this the one who used to sit and beg?

9 Some said, This is he. Others said, No, but he is like him. He said, I am *the one*.

10 They said then to him, How then were your eyes opened?

11 He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Siloam and wash; so I went and washed, *and* I received sight.

12 And they said to him, Where is he? He said, I do not know.

13 They brought him who was once blind to the Pharisees.

^{6a} Clay here, as in Romans 9:21, signifies humanity. Spittle here, as something that "proceeds out of the mouth" (Matt. 4:4) of the Lord, signifies His "words which . . . are Spirit and are life" (John 6:63). To make clay of the spittle signifies the mingling of humanity with the Lord's living word, which is the Spirit. The word anointed proves this, because the Lord's Spirit is the anointing Spirit (Luke 4:18; 2 Cor. 1:21-22; 1 John 2:27). Here the Lord anointed the blind eyes with the clay made of His spittle that they might have sight. This signifies that by the anointing of the mingling of the Lord's word, which is His Spirit, with our humanity, our eyes which were blinded by Satan may have sight.

^{7a} To wash here is to cleanse away the clay. This signifies the washing away of our old humanity, as we have in baptism (Rom. 6:3-4, 6).

^{7a} See note 6¹ in chapter 1.

^{7a} That he went and washed means he obeyed the life-giving word of the Lord. So he received sight. If he would not go to wash off the clay after being anointed with it, it would blind him even more. Our obedience to the anointing brings us sight.

(3) Persecuted by religion
vv. 14-34

14^a 14 Now it was on *the* ^{1a}Sabbath day when Jesus made the clay and opened his eyes.

15^a 15 ^aAgain therefore the Pharisees also asked him how he received sight. And he said to them, He put clay on my eyes, and I washed, and I see.

16^a 16 Then some of the Pharisees said, This man is not from God, because he does ^anot keep the Sabbath. But others said, How can a man who is a sinner do such ^bsigns? And there was ^ca division among them.

17 17 They said then to the blind man again, What do you say about him, since he opened your eyes? And he said, He is a prophet.

18 18 The Jews then did not believe concerning him that he had been blind and received sight, until they called the parents of him who had received sight,

19 And asked them, saying, Is this your son, who you say was born blind? Then how does he now see?

20 His parents answered them and said, We know that this is our son and that he was born blind,

21 But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.

22^a 22 His parents said this because they ^afeared the Jews, for the Jews had already agreed that if anyone should confess Him *to be* Christ, he should be ^bput out of the synagogue.

23 23 Because of this his parents said, He is of age; ask him.

24^a 24 So a second time they called the man who had been blind, and said to him, ^aGive glory to God; we know that this man is a sinner.

25 He answered them, If he is a sinner I do not know; one thing I do know, that though I was blind, now I see.

26 They said then to him again, What did he do to you? How did he open your eyes?

14¹ It seems that the Lord again did a sign purposely on the Sabbath day to expose the vanity of the ritual of religion. In any case, this strengthened religion's opposition, because He had already done another sign on the Sabbath day (John 5:10, 16).

27 He answered them, ^aI told you already, and you did not hear; why do you want to hear *it* again? Do you also want to become his disciples? 27^a
John 9:15

28 And they reviled him and said, You are a disciple of that *man*; ^awe are disciples of Moses. 28^a
John 5:45

29 We know that God has spoken to Moses, but as for this *man*, ^awe do not know where he is from. 29^a
John 8:14

30 The man answered and said to him, Now this is an amazing thing that you do not know where he is from, and he opened my eyes.

31 ^aWe know that God does not hear sinners, but if anyone is God-fearing and does His will, He hears him. 31^a
Isa. 59:1-2;
Psa. 66:18

32 ¹Since time began it has never been heard that anyone opened the eyes of a person born blind.

33 ^aIf this *man* were not from God, he could do nothing. 33^a
John 3:2;
5:36

34 They answered and said to him, You were wholly born in ^asins, and are you teaching us? And they ^{1b}cast him out. 34^a
John 9:2
34^b
John 9:22, 35

(4) Believing in the Son of God
vv. 35-38

35 Jesus heard that they had ^acast him out, and finding him, *He* said, Do you believe ¹in the ²Son of God? 35^a
John 9:22.
34

36 He answered and said, And who is He, ^aLord, that I may believe ¹in Him? 36^a
Rom. 10:
13-14

37 Jesus said to him, You have both seen Him, and ^aHe is the One Who is speaking with you. 37^a
John 4:26

38 And he declared, Lord, I believe. And he ^aworshipped Him. 38^a
Matt. 8:2;
Luke 17:
15-16

32¹ *Gk.* from the age.

34¹ *To cast him out here means to excommunicate, ostracize, him from the Jewish synagogue. This is to put him out of the sheepfold, as spoken by the Lord in 10:3-4.*

35¹ *Gk.* into.

35² *Some ancient authorities read the Son of Man.*

36¹ *Gk.* into.

(5) *Judged by life*
vv. 39-41

39^a 39 And Jesus said, For ^ajudgment I came into this world, that ^bthose who do not see may see, and that ^cthose who see may become blind.

39^b 40 Some of the Pharisees who were with Him heard these things and said to Him, ^aAre we also blind?

41 Jesus said to them, If you were blind you would ^ahave no sin; but now that you say, We see, your sin remains.

CHAPTER 10

b. Life's shepherding for the believers outside of religion
10:1-42

(1) *The sheepfold, the door, and the pasture for the sheep*
vv. 1-9

1 Truly, truly, I say to you, he who does not enter through the ^{1a}door into the ²sheepfold, but climbs up elsewhere, he is a ^{3b}thief and a robber.

2 But he who enters through the ^{1a}door is the ^bshepherd of the sheep.

3 To him the doorkeeper opens, and the ¹sheep ^ahear his voice; and he calls *his* own sheep by name and leads them ^bout.

4 When he puts forth all *his* own, he goes before them, and the sheep ^afollow him because they know his ^bvoice.

5 But they will by no means follow a stranger, but will flee from him, because they do not know the voice of strangers.

1¹ See note 9¹.

1² Sheepfold signifies the law, or Judaism as the religion of the law, in which God's chosen people were kept and guarded in custody and ward until Christ came.

1³ Thieves and robbers (v. 8) signify those who came into Judaism, but not through Christ.

2¹ See note 9¹.

3¹ The blind man who received sight in the previous chapter is one of such sheep. He was led out of the Judaism-fold by the Lord. This is why chapter 10 is a continuation of chapter 9.

6 This ^aparable Jesus spoke to them, but they did not know what those things were which He spoke to them. 6^a
John
16:25.

7 Then Jesus said to them again, Truly, truly, I say to you, I am the ^{1a}door of the sheep. 29
7^a
John
10:9

8 All who came before Me are ^athieves and robbers; but the sheep did not hear them. 8^a
John
10:1

9 I am the ^{1a}door; if anyone enters through Me, he shall be saved, and shall go in and go out and shall find ²pasture. 9^a
John
10:7

**(2) The shepherd, the divine life, and the soulish life
for the flock
vv. 10-21**

10 The thief does not come but to steal and kill and destroy; I came that they may ^ahave ¹life and may have it abundantly. 10^a
John
5:40

11 I am the good ^ashepherd; the good shepherd ^blays down His ¹life for the sheep. 11^a
John
10:14;

12 The hired one, not being *the* shepherd, to whom the sheep do not belong, sees the wolf coming and leaves Isa.
40:11;
Heb.
13:20;
1 Pet.
5:4;
Rev.
7:17
11^b
John
10:15;
17, 18;
3:16;
John
15:13

7¹ See note 9¹.

9¹ Christ is the door, not only for God's elect to enter into the custody of the law, as did Moses, David, Isaiah, Jeremiah, etc., in the Old Testament time before Christ came; but also for God's chosen people, such as Peter, John, James, Paul, etc., to come out of the fold of the law after Christ came. So the Lord indicates here that He is the door not only for God's chosen people to go in, but also for God's chosen people to go out.

9² Pasture here signifies Christ as the feeding place for the sheep. When the pasture is not available in the winter time or in the night, the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitory and temporary. To be in the pasture to enjoy its riches is final and permanent. Before Christ came, the law was a ward, and to be under the law was transitory. Now, since Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent.

10¹ Gk. *zoe*, life, the word used in the New Testament for the eternal, divine life.

11¹ Gk. *psuche*, soul, that is, soulish life. As a man the Lord has the *psuche* life, the human life, and as God He has the *zoe* life, the divine life. He lays down His soul, His *psuche* life, His human life, to accomplish redemption for His sheep (vv. 15, 17-18) that they may share His *zoe* life, His divine life (v. 10), the eternal life (v. 28), by which they may be formed into one flock under Himself as the one shepherd. As the good shepherd, He feeds His sheep with the divine life in this way and for this purpose.

14^a the sheep and flees; and the wolf snatches them and scatters the sheep.

John 10:11
14^b 13 *He flees* because he is a hired one and does not care about the sheep.

John 10:27
14^c 14 I am the good ^ashepherd, and ^bI know My own, and ^cMy own know Me,

John 10:4
15^a 15 Even as the ^aFather knows Me and I know the Father; and I ^blay down My ¹life on behalf of the sheep.

Matt. 11:27
15^b 16 And I have ^{1a}other sheep which are not of this fold; I must bring them also, and they shall hear My voice, and there shall be ^{2b}one flock, one ^cshepherd.

John 10:11, 17, 18
16^a 17 Therefore the ^aFather loves Me, because ^bI lay down My ¹life that I may take it again.

Acts 11:18;
Eph. 2:12;
3:6
16^b 18 No one takes it away from Me, but I ^alay it down of Myself. I have authority to lay it down, and I have authority to ^btake it again. This commandment I received from My Father.

John 17:21;
Eph. 2:13-16
16^c 19 ^aA division arose again among the Jews because of these words.

John 10:11, 14;
1 Pet. 2:25
17^a 20 And many of them said, He ^ahas a demon and is ^binsane; why do you listen to him?

21 Others said, These are not the words of one *who is* demon-possessed. Can a demon ^aopen the eyes of the blind?

John 3:35;
5:20
17^b (3) *The eternal life, the Son's hand, and the Father's hand for the security of the sheep*
vv. 22-30

John 10:11, 15, 18
18^a 22 At that time the feast of the Dedication occurred in Jerusalem, and it was winter.

John 10:11, 15, 17
18^b 23 And Jesus was walking in the temple in the ^aporch of Solomon.

John 2:19
19^a 24 The Jews then surrounded Him and said to Him, How long will you hold our soul in suspense? If you are the Christ, tell us ^aplainly.

19^b 15¹ See note 11¹.

John 7:43;
9:16
20^a 16¹ Other sheep *are the gentile believers (Acts 11:18).*

John 7:20
20^b 16² One flock *signifies the one church, the one Body of Christ (Eph. 2:14-16; 3:6), brought forth by life, which the Lord imparted into His members through His death (John 10:10-18). The fold is Judaism, and the flock is the Church.*

20^c 17¹ See note 11¹.

Mark 3:21

21^a
John 9:32

23^a
Acts 3:11;
5:12

24^a
John 16:25,
29

25 Jesus answered them, I told you, and you do not believe; the ^aworks which I do in the name of My Father, these testify concerning Me;

25^a
John
5:36;
10:38

26 But you do not believe, because you are not of My sheep.

27^a
John
10:3, 16

27 My sheep ^ahear My voice, and ^bI know them, and they ^cfollow Me;

27^b
John
10:14

28 And I give to them ^{1a}eternal life, and they shall by no means perish ²forever, and ^bno one shall ^csnatch them out of ¹My hand.

27^c
John
10:4

29 My Father Who has given *them* to Me is greater than all, and no one can ^asnatch *them* out of My Father's ¹hand.

28^a
John
17:2;
3:15, 16

30 ¹I and the Father are ^aone.

28^b
John
6:39

(4) *The persecution of religion*
vv. 31-39

28^c
John
10:29

31 Then the Jews ^atook up stones again that they might stone Him.

29^a
John
10:28

32 Jesus answered them, I showed you many good works from My Father; for which of these works are you stoning Me?

30^a
John
17:22

33 The Jews answered Him, We are not stoning you for a good work, but for blasphemy; and because you, being a man, are making yourself ^aGod.

31^a
John
8:59;
11:8

34 Jesus answered them, Is it not written in your law, I said, ^aYou are gods?

33^a
John
5:18;
1:1;

35 If He said they *were* gods to whom the word of God came (and the Scripture cannot be broken),

20:28;
19:7;
1 John

36 Do you say of Him Whom the Father ^ahas sanctified and ^{1b}sent into the world, You are blaspheming, because I said, ^cI am *the* Son of God?

5:20;
Phil.
2:6

28¹ Eternal life (see note 15² in chapter 3) is for the believers' living; both the Son's hand as the hand of power and the Father's hand as the hand of love are for the believers' protection. Eternal life shall never run out, and the hands of the Son and the Father shall never fail. So the believers are eternally secured and shall never perish.

34^a
Psa.
82:6

28² Gk. to the age.

36^a
John
6:69

29¹ See note 28¹.

36^b
John
3:17;
1 John
4:9

30¹ The Lord asserts His deity here, that He is God (v. 33; 5:18; 1:1; 20:28; 1 John 5:20; Phil. 2:6).

36^c
John
5:17;
10:30

36¹ See note 6¹ in chapter 1.

37^a 37 If I do not do the ^aworks of My Father, do not believe Me;

John 5:36;
10:25;
38^a 38 But if I do *them*, though you do not believe Me, ^abelieve the works, that you may know and believe that the ^bFather is in Me and I in the Father.

John 10:25;
14:11
38^b 39 Then they sought again to ^aseize Him, and He went forth out of their hand.

John 14:10,
20;
17:21,
23
(5) *Life's desertion of religion and life's new standing*
vv. 40-42

39^a 40 And ¹He went away again ^aacross the Jordan, to the place where John was first baptizing, and ²remained there.

John 7:30
40^a 41 And many came to Him and said, John indeed did no sign, but ^aall things John said concerning this *man* were true.

John 1:28
41^a 42 And ^amany believed ¹in Him there.

John 1:27, 29,
30, 34;
3:28

CHAPTER 11

9. *The need of the dead — life's resurrecting* 11:1-57

a. *The dead and his need* vv. 1-4

1 Now there was a certain *man* who was sick, Lazarus from ¹Bethany, of the village of Mary and her sister Martha.

2^a 2 Now it was the Mary who ^aanointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.

John 12:3;
cf.
Luke 7:38
3 The sisters therefore sent to Him saying, Lord, behold, *he* whom You love is sick.

4^a 4 But when Jesus heard it, He said, This sickness is not unto death, but for the ^aglory of God, that the Son of God may be glorified through it.

John 11:40
40¹ *At this point, the Lord left the temple and came to the very place where John the Baptist made the New Testament testimony for Him. This signifies that He abandoned Judaism and came to be on the new ground, where many believed in Him.*

40² *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

42¹ *Gk. into.*

1¹ *The Lord has now left Judaism and has come to a place from where He could proceed to Bethany, which is an early figure of the church.*

b. Frustration of human opinions**vv. 5-40**

5 Now Jesus loved Martha and her sister and Lazarus.

6 When therefore He heard that he was sick, He ¹remained then two days in the place where He was.

7 Then after this He said to the disciples, Let us go into Judea again.

8 The disciples ¹said to Him, Rabbi, the Jews were just now seeking to ^astone You, and are You going there again? 8^a
John
8:59;
10:31

9 Jesus answered, Are there not twelve hours in the day? If anyone walks in the ^aday, he does not stumble, because he sees the ^blight of this world. 9^a
John
9:4;
12:35

10 But if anyone walks in the night, he stumbles, because the light is not in him. 9^b
John
8:12;
9:5;
12:46

11 He said these things, and after that He said to them, Our friend Lazarus has fallen ^aasleep; but I am going that I may awaken him out of sleep. 11^a
Matt.
27:52;
1 Thes.
4:13-16

12 The disciples then said to Him, Lord, if he has fallen asleep, he will ¹recover.

13 Now Jesus had spoken about his death; but they thought that He was speaking about the rest of sleep.

14 So Jesus then told them plainly, Lazarus has ¹died,

6¹ The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.

8¹ In most of the eight foregoing cases, in chapters 3 through 10, the main frustration and opposition to life was religion. Now, outside of religion and on the new ground, life is going to raise up a dead person. Here life no longer faces religion with its rituals, but many human opinions that frustrate life: the disciples' opinions (vv. 8-16), Martha's opinion (vv. 21-28), Mary's opinion (vv. 32-33), the Jews' opinion (vv. 36-38), and Martha's opinion again (vv. 39-40). Opinions of knowledge belong to the tree of knowledge, but the Lord here is actually the tree of life for people to enjoy.

12¹ Gk. be saved.

14¹ In the Lord's salvation He does not merely heal the sick, but gives life to the dead. So He remained two days till the sick one had died (v. 6). He does not reform and regulate people, but regenerates people and raises them out of death. Hence, the first of the nine cases is of regeneration, and the last is of resurrection, revealing that all the different aspects of Christ as life to us, as unveiled in the other seven cases, are in the principle of regeneration and resurrection. This last case is the actual changing of death into life.

15 And I rejoice for your sakes that I was not there so that you may believe; but let us go to him.

16 Then Thomas, who is called ¹Didymus, said to *his* fellow disciples, Let us also go, that we may die with Him.

17^a Then when Jesus came, He found that he had already been in the tomb ^afour days.
John 11:39

18 Now Bethany was near Jerusalem, about ¹fifteen stadia away,

19 And many of the Jews had come to Martha and Mary that they might console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary was sitting in the house.

21^a Then Martha said to Jesus, Lord, ^aIf You were here, my brother would not have died.
John 11:32

22 But even now I know that whatever You ask of God, God will give You.

23 Jesus said to her, Your brother shall rise again.

24^a Martha said to Him, I know that he will rise again in the ^aresurrection ¹in the last day.
Dan. 12:2; Acts 24:15

25 Jesus said to her, I am the resurrection and the ^alife; he who believes ¹in Me, even if he should die, shall ^alive;

26^a And every one who lives and believes ¹in Me shall by ^ano means die ²forever. Do you believe this?
John 1:4; 5:26

27^a She said to him, Yes, Lord; I ¹have believed that
John 6:39

16¹ *That is, Twin.*

26^a *John 6:50, 51; 8:51*

18¹ *That is, about two miles.*

24¹ *The Lord told Martha, Your brother shall rise again (v. 23). This means that the Lord would raise him immediately; but Martha expounded this word of the Lord so as to postpone the present resurrection to the last day. What an expounding of the divine word! What devastating knowledge of fundamental teaching that frustrates people from enjoying the Lord's present resurrection life!*

25¹ *Gk. into.*

26¹ *Gk. into.*

26² *Gk. to the age.*

27¹ *The Lord said to Martha, I am the resurrection and the life . . . , and asked her, Do you believe this? She answered, Yes, Lord; I have believed that You are the Christ, the Son of God. . . . What she answered was not what the Lord asked. Her old, preoccupying knowledge covered her from understanding the Lord's new word.*

^aYou are the Christ, the Son of God, Who is ^bcoming into the world. 27^a
Matt.
16:16

28 And when she had said this, she went away and called her sister Mary, saying secretly, The Teacher is here and ¹is calling you. 27^b
John
6:14

29 And when she heard *this*, she rose quickly and came to Him.

30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

31 The Jews then who were with her in the house and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb that she may ¹weep there.

32 Mary therefore, when she came where Jesus was and saw Him, fell at His feet, saying to Him, Lord, ^aif You were here, my brother would not have died. 32^a
John
11:21

33 When Jesus therefore saw her ¹weeping and the ^aJews who came with her ¹weeping, He ^bgroaned in His spirit, and was ^{2c}troubled, 33^a
John
11:19
33^b
John
11:38;

34 And said, Where have you put him? They said to Him, Lord, come and see. Rom.
8:26
33^c

35 Jesus ¹wept.

36 The Jews then said, Behold how he ^aloved him! John
12:27;

37 But some of them said, Could not he who ^aopened the eyes of the blind *man* have also caused that this *man* should not die? 13:21
36^a
John
11:3

38 Jesus therefore, groaning again in Himself, came to the tomb. Now it was a cave, and a stone was lying upon it. 37^a
John
9:7, 32

39 Jesus said, Take away the stone. Martha, the sister of him who died, said to Him, Lord, by now he smells, for it is *the* ^afourth day that he has been there. 39^a
John
11:17
40^a

40 Jesus said to her, Did I not tell you that if you believe you will see the ^aglory of God? John
11:4

28¹ *This might be Martha's opinion and not the Lord's command.*

31¹ *Gk. wail.*

33¹ *Gk. wailing.*

33² *Gk. troubled Himself.*

35¹ *This word differs from the word translated weep and weeping in verses 31 and 33. Here it means to shed tears, to weep silently. This is the only instance of the word in the New Testament.*

c. *Life's resurrecting*

vv. 41-44

41^a 41 Then they ¹took the stone away. And Jesus ^alifted up His eyes and said, ^bFather, I thank You that You have heard Me.

42^a 42 And I knew that You always hear Me; but because of the crowd standing around I said *it*, that they may ^abelieve that You have ¹sent Me.

43^a 43 And when He had said these things, He cried out with a loud voice, Lazarus, ¹Come forth!

44^a 44 And he who died came out, ^abound hands and feet with burial cloths, and ^bhis face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.

d. *The conspiracy of religion and the gathering of God's children*

vv. 45-57

45^a 45 Many therefore of the ^aJews who had come to Mary and beheld what He did, believed ¹in Him.

46 But some of them went away to the Pharisees and told them what Jesus did.

47^a 47 Then the chief priests and the Pharisees assembled a ¹council and said, What are we doing? For this man is doing many ^asigns.

48^a 48 If we let him *go on* like this, all will believe ¹in him, and the Romans will come and take away both our place and *our* nation.

49^a 49 But a certain one of them, Caiaphas, who was ^ahigh priest that year, said to them, You know nothing at all,

50^a 50 Nor do you account that ^ait is expedient for us that one man should die for the people, and not the whole nation perish.

51^a 51 Now this he did not say from himself, but being ^ahigh priest that year, he prophesied that Jesus was about to die for the nation;

41¹ *To take the stone away and to loose him are submission to and cooperation with the resurrection life.*

42¹ *See note 6¹ in chapter 1.*

43¹ *Or, Come out!*

45¹ *Gk. into.*

47¹ *The Sanhedrin.*

48¹ *Gk. into.*

52 And not for the nation only, but that He might also ¹gather into ^aone the children of God who have been scattered abroad. 52^a
cf. John 10:16

53 From that day therefore they ^atook counsel together that they might kill Him. 53^a
Matt. 26:4

54 Jesus therefore ^awalked no longer openly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim, and there He ¹remained with the disciples. 54^a
John 7:1

55 Now the ^aPassover of the Jews was near, and many went up to Jerusalem out of the country before the Passover, that they might ^bpurify themselves. 55^a
John 2:13; 6:4

56 They were seeking then for Jesus, and said to one another as they stood in the temple, What do you suppose? That he will by no means come to the feast? 56^b
2 Chron. 30:17-19; John 18:28

57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might arrest Him.

CHAPTER 12

D. Life's issue and multiplication

12:1-50

1. Life's issue — a house of feasting (a miniature of the church life)

vv. 1-11

1 Jesus therefore six days before the ^aPassover came to ^{1b}Bethany, where Lazarus was, ^cwhom Jesus had raised from among the dead. 1^a
Lev. 23:5; Exo. 12:3, 6

52¹ To gather into one the children of God mentioned in this chapter implies that not only the death, but also the resurrection life of the Lord is for the building up of God's children. 1^b
vv. 1-8; Matt. 26:6-13; Mark 14:3-9

54¹ The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10. 1^c
1¹ Bethany means the house of affliction. Now the Lord is outside of Judaism, and through His resurrection life He has gained a house here in Bethany where He can feast and have rest and satisfaction. This house of feasting is an early figure of the church life, depicting the situation of the church: 1) produced by the resurrection life — Lazarus (11:43-44); 2) composed of the cleansed sinners — Simon the leper (Mark 14:3); 3) outwardly afflicted — Bethany; 4) inwardly feasting in and with the presence of the Lord (v. 2); 5) having more sisters than brothers (vv. 2-3); 6) with different functions: serving — Martha, testifying — Lazarus, and loving — Mary (vv. 2-3); 7) spotted by the false one — Judas (v. 4); 8) persecuted by religion (v. 10); 9) being a test and exposing people (vv. 6, 10); and 10) bringing in many believers (v. 11).

2^a *Luke 10: 38, 40* 2 So they made Him a supper there; and ^aMartha was serving, but Lazarus was one of those reclining at the table with Him.

3^a *John 11:2* 3 Then ^aMary took a pound of ointment of pure spikenard of great value and anointed the feet of Jesus, and wiped His feet with her hair; and the ¹house was filled with the fragrance of the ointment.

4^a *John 6:71; 13: 21, 26* 4 But ^aJudas Iscariot, one of His disciples, who was about to betray Him, said,

5 Why was this ointment not sold for three hundred ¹denarii and given to the poor?

6^a *John 13:29* 6 But he said this, not because he cared about the poor, but because he was a thief, and ^ahad the money box, and ¹carried what was put into it.

7 ¹Jesus therefore said, Let her alone, that she may keep it for the day of My burial.

8^a *Deut. 15:11* 8 ^aFor the poor you always have with you, but you do not always have Me.

9^a *John 11:43; 12:1, 17* 9 The great crowd then of the Jews learned that He was there, and they came, not only because of Jesus, but that they might also see Lazarus, ^awhom He raised from among the dead.

10 But the chief priests took counsel that they might kill Lazarus also,

11^a *John 11:45* 11 Because on account of him ^amany of the Jews went away and believed ¹in Jesus.

**2. Life's multiplication (for the church)
through death and resurrection
(the glorification of God and the judgment
upon the world and Satan implied)**

vv. 12-36a

12^a *vv. 12-15; Matt. 21:4-9; Mark 11:7-10* 12 On the next day, ^athe great crowd who had come to

3¹ It is "the house of Simon the leper" (Mark 14:3).

5¹ See note 7¹ in chapter 6.

6¹ Or, carried away.

7¹ The Lord Jesus was a test to all the people around Him. The chief priests and Pharisees conspired to kill Him (11:47, 53, 57), Simon the leper prepared his house for Him (Matt. 26:6), Martha served Him, Lazarus testified concerning Him, Mary loved Him (12:2-3), Judas was about to betray Him (12:4), and many believed in Him (12:11).

11¹ Gk. into.

the ^bfeast, when they heard that Jesus was coming into Jerusalem, 12^b
Deut.
16:16

13 Took the branches of the palm trees and went out to meet Him, and cried out, ¹Hosanna, ^ablessed is He Who comes in *the* name of *the* Lord, even the ^bKing of Israel! 13^a
Psa.
118:26
13^b
John
1:49

14 And Jesus, having found a young donkey, sat on it, as it is written,

15 ^aFear not, daughter of Zion; behold, your King comes, sitting on a donkey's colt. 15^a
Zech.
9:9

16 These things His disciples did not understand at the first, but when Jesus was ^aglorified, then they ^bremembered that these things were written of Him, and that they had done these things to Him. 16^a
John
7:39
16^b
John
14:26

17 The crowd testified therefore, that was with Him when He called Lazarus out of the tomb and raised him from among the dead.

18 For this reason also the crowd went and met Him, because they heard that He had done this sign.

19 The Pharisees then said to one another, You see that you are profiting nothing; behold, the world has gone after him.

20 Now there were certain Greeks among those who were going up that they might ^aworship at the feast. 20^a
Acts
8:27

21 These then came to ^aPhilip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. 21^a
John
1:43-46

22 Philip came and told Andrew; Andrew came, and Philip, and they told Jesus.

23 And Jesus answered them, saying, The ^ahour has come for the Son of Man to be ^{1b}glorified. 23^a
John
2:4:
7:30:
13:1
23^b

24 Truly, truly, I say to you, ^aunless a grain of wheat 24^a
John
13:
31-32

13¹ Heb. Save now (Psa. 118:25).

23¹ For Jesus as the Son of Man to be glorified is to be resurrected, that is, to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat, in the next verse, has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. See note 1¹ in chapter 17. 24^a
1 Cor.
15:36

24^a *cf.* **John** 12:32 ¹falls into the ground and dies, it abides alone; but if it dies, it bears ^bmuch fruit.

25^a *Matt.* 10:39 ^{25^a} ^aHe who loves his ^{1b}life loses it, and he who ^chates his ^{1b}life in this world shall keep it unto ²eternal life.

26^a *Matt.* 10:39 ^{26^a} If anyone serves Me, let him follow Me; and where I am, there also shall My servant be. If anyone serves Me, the Father will honor him.

27^a *John* 10:11, 15, 17, 18 ^{27^a} Now ^amy ¹soul has been troubled; and what shall I say? Father, ^bsave Me out of this hour. But for this cause I came to this ^chour.

28^a *Luke* 14:26 ^{28^a} Father, ^{1a}glorify Your name. There came then a ^bvoice out of heaven, I have both ^{1a}glorified *it*, and will ^{1a}glorify *it* again.

29^a *Matt.* 26:39 ^{29^a} The crowd then which stood by and heard *it* said that it had thundered; others said, ^aAn angel has spoken to him.

30^a *John* 7:8, 13:1 ^{30^a} Jesus answered and said, This voice has not come for My sake, but for your sakes.

24^a *John* 13:31, 32; 17:1 ^{24^a} *At this point, according to the worldly view, Jesus was in His golden time. A great crowd of the Jews highly esteemed Him and warmly welcomed Him because of the resurrection of Lazarus (vv. 12-19), and even the Greeks were seeking after Him (vv. 20-22). But He would rather fall into the ground and die as a grain of wheat that He may produce many grains (for the church).*

25^a *Acts* 23:9 ^{25^a} *Gk. psuche, soul, soulish life as in 10:11, 15, 17. The Lord as a grain of wheat falling into the ground, lost His soulish life through death that He might release His eternal life in resurrection to the "many grains." We as the many grains must lose our soulish life through death that we may enjoy the eternal life in resurrection. This is to follow Him that we may serve Him, as mentioned in verse 26.*

25^a See note 15^a in chapter 3.

27^a *As a man the Lord was troubled in His soul by the suffering of His coming death. So He prayed, Father, save Me out of this hour. But, it must be that in His spirit He realized it was for this cause that He came to this hour.*

28^a *To glorify the name of the Father is to cause the Father's divine element to be expressed. The Father's divine element, which is the eternal life, was in the incarnated Son. The shell of the Son's incarnation must be broken through death that the Father's divine element, the eternal life, may be released and expressed in resurrection, just as the life element of a grain of wheat is released by its shell being broken and expressed by its blossom. This is the glorification of God the Father in the Son. See note 1^a in chapter 17.*

31 Now is *the* ^{1a}judgment of this ²world; now shall the ^{31a}ruler of this world be cast out. *John 16:11*

32 And I, if I be ^{1a}lifted up ²from the earth, will ^bdraw ^{31b}all men to Myself. *John 14:30; 16:11; Eph. 2:2*

33 Now He said this ^asignifying the kind of death He was about to die. *32a*

34 The crowd then answered Him, We have heard out of the law that the ^aChrist abides ¹forever, and how can you say, The Son of Man must be lifted up? Who is this Son of Man? *John 3:14; 8:28; 32b*

35 Jesus said then to them, ^aStill a little while the light is among you. Walk while you have the light, that darkness may not ^bovertake you. And he who ^cwalks in the darkness does not know where he is going. *John 6:44; 32c*

36 While you have the ^alight, believe ¹in the light, that you may become ^bsons of light. *cf. John 12:24; 33a*

31¹ *On the cross the Lord as the Son of Man in verse 23 was lifted up in the form of the serpent (3:14), that is, "in the likeness of the flesh of sin" (Rom. 8:3). Satan, the ruler of this world as "the old serpent" (Rev. 12:9; 20:2), has injected himself into man's flesh. Through His death on the cross "in the likeness of the flesh of sin," the Lord has destroyed Satan who is in the flesh (Heb. 2:14). By judging Satan (16:11) in this way, the world which is hanging on Satan was also judged. Hence, the Lord's being lifted up judged the world and cast out its ruler, Satan.* *34a*

31² *Gk. kosmos, arrangement. The world is an evil system, arranged systematically by Satan. Satan has systematized all the things on earth, especially those related to mankind, and the things in the air, into his kingdom of darkness to occupy and to frustrate people from the purpose of God and distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's crucifixion in the flesh. See note 31¹.* *Psa. 110:4; Isa. 9:7; 35a*

32¹ *In one aspect, the Lord's death was falling into the ground, as revealed in verse 24; in another aspect, it was lifting up on the tree (1 Pet. 2:24). To fall into the ground was to produce the many grains; to be lifted up on the tree was to draw all men to Himself. The many grains produced by His falling into the ground are the all men drawn by His being lifted up on the tree.* *John 1:5; 35c; John 8:12; 1 John 2:11; 36a*

In chapter 12 the Lord's death is not revealed as the redeeming death, but as the producing, generating death. By this death He had His incarnation shell of humanity broken that He might accomplish three purposes: 1) produce many grains, draw all men to Himself (vv. 24, 32); 2) release the divine element, the eternal life (vv. 23, 28); and 3) judge the world and cast out its ruler, Satan (v. 31). *John 8:12; 9:5; 12:46; 36b*

32² *Gk. out of.*

34¹ *Gk. to the age.*

36¹ *Gk. into.*

3. Religion's unbelief and blindness vv. 36b-43

36^c Jesus said these things, and going away He ^cwas hidden
John 8:59 from them.

37 But though He had done so many signs before them, they did not believe ¹in Him;

38^a 38 That the word of the prophet Isaiah which he said
Isa. 53:1 might be fulfilled, ^aLord, who has believed our report? And to whom has the ¹arm of *the* Lord been revealed?

39 For this cause they could not believe, because Isaiah said again,

40^a 40 ^aHe has ¹blinded their eyes and hardened their
Isa. 6:10 heart, that they might not see with their eyes and understand with their heart and be turned, and I shall heal them.

41^a 41 These things Isaiah said because he ^asaw ¹His glory
Isa. 6:1 and spoke concerning Him.

42^a 42 Nevertheless many even of the rulers believed ¹in
John 7:13 Him, but because of the Pharisees they did not confess *Him*, ^alest they should be ^bput out of *the* synagogue;

42^b 43 For they loved the ^aglory of men more than the
John 9:22 ^aglory of God.

43^a 4. *Life's declaration to the unbelieving religion*
John 5:44 vv. 44-50

44^a 44 But Jesus ¹cried out and said, He who believes ²in
John 5:24 Me does not believe ²in Me, but ^{2a}in Him Who sent Me,

37¹ Gk. into.

38¹ The arm of the Lord is the Lord Jesus Himself.

40¹ Blindness and the hardening of the heart are a punishment to the unbelieving ones.

41¹ His glory here confirms that the Lord Jesus is the very God, Jehovah of hosts, whose glory Isaiah saw (Isa. 6:1, 3). This glory was seen and appreciated by Isaiah, but not loved by the Lord's weaker believers (vv. 42-43).

42¹ Gk. into.

44¹ This is the Lord's declaration to the unbelieving religionists which implies: 1) He was God manifested to man (vv. 44-45); 2) He came as a light into the world that by believing in Him man may not remain in darkness (vv. 46, 36); 3) He came to man with the living words, and whoever receives His words may have eternal life now and forever, and whoever rejects His words will be judged by His words in the last day (vv. 47-50).

44² Gk. into.

45 And he who ^abeholds Me beholds Him Who sent Me. 45^a
John
14:9

46 I have come a ^alight into the world, that every one who believes ¹in Me may not ²remain in darkness. 46^a
John
12:36;
1:4;

47 And if anyone hears My ¹words and does not keep *them*, I do not judge him; for I did not come that I might ^ajudge the world, but that I might save the world. 8:12;
9:5

48 He who rejects Me and does not receive My ¹words has one who judges him: the ^aword which I spoke, that will judge him in the last day. 47^a
John
3:17

49 For I do not speak ¹from Myself, but the Father Who sent Me has Himself ^agiven Me commandment what I should say and what I should speak. 48^a
Deut.
18:
18-19

50 And I know that His commandment is ¹eternal life. The things therefore that I speak, even ^aas the Father has said to Me, so I speak. 49^a
John
17:8
50^a
John
8:28

CHAPTER 13

E. Life's washing in love to maintain fellowship

13:1-38

1. Washing by the Lord Himself

vv. 1-11

1 ¹Now before the ^afeast of the Passover, Jesus, knowing that His ^bhour had come that He should depart out of this world to the ^cFather, having loved *His* own who were in the world, He loved them to *the* uttermost. 1^a
Lev.
23:5
1^b
John
12:23
1^c
John
16:28

46¹ Gk. into.

46² The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.

47¹ Gk. rhema. See note 63³ in chapter 6.

48¹ Gk. rhema. See note 63³ in chapter 6.

49¹ Gk. out of.

50¹ See note 15² in chapter 3.

¹ The Gospel of John is mainly divided into two sections. The first section, composed of chapters 1-13, tells how the Lord as the eternal Word, which is God Himself, and as the Son of God came through His incarnation to bring God into man to be man's life to produce the church. The second section, composed of chapters 14-21, unveils how the Lord as the Son of Man went through His death and resurrection to bring man into God, that man and God and God and man may be built together as a mutual abode. Chapter 13 at the end of the first section is a dividing line and a turning point.

^{2a} 2 And during supper, the ^adevil having already put into the heart of Judas, *the son of Simon Iscariot*, that he should ^bbetray Him,

^{6:} ^{70-71:} ^{13:27} ^{2b} 3 Jesus, knowing that the Father had ^agiven all into *His* hands, and that He had ^bcome forth from God, and ¹was going to God,

^{3a} 4 Rose from supper and ¹laid aside *His* garments; and taking a ²towel, He ³girded Himself.

^{John} ^{3:35} ^{3b} 5 Then He poured ¹water into the basin and began to ²wash the disciples' ³feet and to wipe *them* with the towel with which He was girded.

^{John} ^{8:42} 6 He came then to Simon Peter. He said to Him, Lord, do You wash my feet?

³ *Gk.* goes.

⁴ *Garments here, in figure, signify the Lord's virtues and attributes in His expression. Hence, to lay aside His garments signifies the putting off of what He is in His expression.*

⁴ *From a Latin word denoting a linen towel.*

⁴ *To gird Himself, figuratively speaking, is to be bound and restricted with humility (cf. 1 Pet. 5:5).*

⁵ *Water here signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and the life (John 19:34).*

⁵ *From chapter 1 through chapter 12, life came and brought forth the church, composed of the regenerated ones. In their spirit they are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth. Through the earthly touch they are often dirty. This frustrates their fellowship with the Lord and with one another. Hence, there is the need of the washing with the Holy Spirit, the word, and the life. This is the washing away of their dirt, not of their sins as does the blood (1 John 1:9), to maintain the fellowship with the Lord and with one another. This is why, after chapter 12, there is the need of such a sign in chapter 13. The Gospel of John is a book of signs. What is recorded here in chapter 13 should also be considered a sign, having a spiritual significance. We should not take foot-washing merely in a physical sense, but rather in a spiritual sense.*

⁵ *In ancient times the Jews wore sandals, and since their roads were dusty their feet easily became dirty. If, when they came to a feast, they sat at the table with dirty, out-stretched feet, the dirt and smell would frustrate the fellowship. Hence, for a pleasant feast, they needed foot-washing. The Lord did this to His disciples to show them that He loved them to the uttermost (v. 1), and He charged them to do the same one to another in love (vv. 14, 34). Today the world is dirty and we the saints are easily contaminated. For us also to maintain pleasant fellowship with the Lord and one another, we need spiritual foot-washing with the washing Holy Spirit, the washing word, and the washing life, both by the Lord in His love and by one another in love.*

7 Jesus answered and said to him, What I am doing you do not ¹know now, but you shall ¹know after these things.

8 Peter said to Him, You shall by no means wash my feet ¹forever. Jesus answered him, Unless I wash you, you have no part with Me.

9 Simon Peter said to Him, Lord, not my feet only, but also my hands and my head.

10 Jesus said to him, He who is ^{1a}bathed has no need, except to wash his feet, but is wholly ^bclean; and you are clean, but not all *of you*.

11 For He ^aknew the one betraying Him; therefore He said, Not all of you are clean.

2. Washing by one another among the believers

vv. 12-17

12 Then when He had washed their feet and taken His garments and reclined *at the table* again, He said to them, Do you know what I have done to you?

13 You call Me the Teacher and the Lord, and you say rightly, for *so* I am.

14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

15 For I have given you an ^aexample, that as I have done to you, you may do also.

16 Truly, truly, I say to you, a ^aslave is not greater than his lord, nor ¹one who is sent greater than the one who sends him.

17 If you know these things, you are ^ablessed if you do them.

3. Washed, but not in the fellowship

vv. 18-30

18 I do not speak concerning ^aall of you; for I know whom I have ^bchosen; but that the ^cScripture may be fulfilled, ^aHe who ¹eats bread with Me has lifted up his heel against Me.

7¹ The first instance of know in this verse is oida; the second is ginosko. There is a very meaningful difference. See note 55¹ in chapter 8.

8¹ Gk. to the age.

10¹ Bathing here signifies "the washing of regeneration" (Titus 3:5, John 3:5).

16¹ One who is sent — Gk. apostle.

18¹ Gk. masticates.

10^a
Titus
3:5
10^b
John
15:3
11^a
John
6:64

15^a
1 Pet.
2:21
16^a
Matt.
10:24
17^a
Luke
11:28;
James
1:22, 25

18^a
John
13:
10, 11
18^b
John
6:70
18^c
John
17:12
18^a
Psa.
41:9

19^a 19 From now on I am ^atelling you before *it* happens,
 John 14:29 so that when it happens you may believe that ^{1b}I am.

19^b 20 Truly, truly, I say to you, ^ahe who receives
 John 8:24, whomever I shall send receives Me, and he who receives
 28: 58 Me receives Him Who sent Me.

20^a 21 When Jesus had said these things, He was
 Matt. 10:40 troubled in the ^aspirit and testified and said, Truly,
 21^a truly, I say to you, that ^bone of you will betray Me.

John 11:33 22 The disciples then looked at one another, per-
 21^b plexed about whom He was speaking.

Matt. 26:21; 23 Now one of His disciples, ^awhom Jesus loved, was
 Mark 14:18; reclining ¹on Jesus' bosom.

Luke 22:21 24 Simon Peter then nodded to him and said to him,
 23^a Tell *us* who it is about whom He is speaking.

John 19:26 25 He, reclining thus on Jesus' breast, said to Him,
 Lord, who is it?

26 Jesus answered then, It is he for whom I shall dip
 the morsel and give *it* to him. Dipping then the morsel,
 He took *it* and gave *it* to Judas, *the son* of Simon
 Iscariot.

27^a 27 And after the morsel, ^aSatan then entered into
 Luke 22:3 him. Jesus said then to him, What you do, do more
 quickly.

28 But none of those reclining *at the table* with Him
 knew why He said this to him.

29 For some supposed, since Judas had the money
 box, that Jesus was saying to him, Buy the things we
 have need of for the feast; or that he should give
 something to the poor.

30 Having taken then the morsel, he went out im-
 mediately; and it was night.

**4. Washed and willing to remain in the fellowship,
 but failing
 vv. 31-38**

31^a 31 Then when he went out, Jesus said, Now is the Son
 John 12:23; of Man ^{1a}glorified, and God is ^{2b}glorified in Him.

17:1 19¹ See note 24¹ in chapter 8.

31^b 23¹ Gk. in.

John 17:1 31¹ See note 23¹ in chapter 12 and note 1¹ in chapter 17.

31² See note 28¹ in chapter 12 and note 1¹ in chapter 17.

32 ¹If God is ^{2a}glorified in Him, God will also ^{3b}glorify Him in Himself, and will ³glorify Him immediately. 32^a
John
12:28

33 Little children, ^aI am still with you a little *while*. 32^b
John
17:1
^bYou will seek Me, and as I said to the Jews, ^cWhere I am going, you cannot come, now I say to you also. 33^a

34 A new ^acommandment I give to you, that you ^blove one another, even as I have loved you, that you also love one another. John
7:33
33^b

35 By this all *men* shall know that you are My disciples, if you have love ¹for one another. John
7:
34, 36;
8:21

36 ^aSimon Peter said to Him, Lord, where are You going? Jesus answered, ^bWhere I go you cannot follow Me now, but you shall ^cfollow later. 33^c
John
13:36

37 Peter said to Him, Lord, why can I not follow You now? I will lay down my ¹life for You. 34^a
1 John
3:11, 23;
John
15:

38 Jesus answered, Will you lay down your ¹life for Me? Truly, truly, I say to you, a ^acock shall by no means crow until you deny Me three times. 12, 17
34^b
1 Thes.
4:9;
1 Pet.
1:22;
1 John
4:7

32¹ *Some ancient manuscripts omit the clause, If God is glorified in Him.*

32² *See note 28¹ in chapter 12 and note 1¹ in chapter 17.*

32³ *See note 23¹ in chapter 12 and note 1¹ in chapter 17.*

35¹ *Gk. in, or among.*

37¹ *Gk. psuche, soul, soulish life.*

38¹ *See note 37¹.*

36^a
vv.
36-38;
cf.
Matt.
26:
31-35;
Mark
14:
27-31;
Luke
22:
31-34
36^b
John
13:33;
7:34
36^c
John
21:19
38^a
John
18:27

CHAPTER 14

**II. Jesus crucified and Christ resurrected
going to prepare the way
to bring man into God,
and as the Spirit
coming to abide and live in the believers
for the building of God's habitation
Chapters 14-21**

**A. Life's indwelling
for the building of God's habitation
14:1-16:33**

**1. The dispensing of the Triune God
for the producing of His abode
14:1-31**

**a. Jesus going through death and Christ coming in resurrection
to bring the believers into the Father
vv. 1-6**

^{1a} John 14:27 1 ^aLet not your heart be troubled; believe ¹in ²God,
believe also ¹in ²Me.

^{2a} John 2:16, 21; 2 In ^{1a}My Father's house are ²many ^babodes; if it

¹ Gk. into.

^{1b} The Lord here made Himself the same as God. The disciples were troubled by hearing of His leaving. He made them, by this word, to realize that He is as God omnipresent, without limitation of time and space.

² My Father's house, according to this book's own interpretation in 2:16, 21, is the temple, the body of Christ, as God's dwelling place. At first the body of Christ was only His individual body. Through His death and resurrection, the body of Christ has increased to be His corporate Body, including all His believers, regenerated through His resurrection (1 Pet. 1:3), who are the church. In His resurrection, the church is the Body of Christ, which is the house of God (1 Tim. 3:15; 1 Pet. 2:5; Heb. 3:6), God's habitation (Eph. 2:21-22), God's temple (1 Cor. 3:16-17).

² Many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). This is adequately proven by verse 23, which says that the Lord and the Father will make an abode with him who loves Him.

were not so, I would have told you; for I ^{3c}go to prepare a place for you.

3 And ^{1f}if I go and ²prepare a place for you, I ^aam coming again and will ³receive you to Myself, that ^{4b}where I am you also may be.

4 And you know where I go, and you know the way.

5 Thomas said to Him, Lord, we do not know where You are going, and how can we know the way?

6 Jesus said to him, I am the ¹way, and the ^areality,

² This book is mainly of two sections. The first section, chapters 1-13, shows how Christ as the eternal Word came through incarnation to bring God into man to be the life and life supply to man. The second section, chapters 14-21, unveils how Christ as the man Jesus went through death and resurrection to bring man into God for the building of God's habitation, which is the building of the church (Matt. 16:18), and which is related to the building of the New Jerusalem (Heb. 11:10; Rev. 21:2). In all the universe, God has only one building, that is, the building of His living habitation with His redeemed people.

³ If I go . . . I am coming. This word proves that the Lord's going (through His death and resurrection) is His coming (to His disciples - vv. 18, 28). He came in the flesh (1:14) and was among His disciples, but He could not get into them in the flesh. He had to take the further step of passing through death and resurrection, that He might be transfigured from the flesh into the Spirit, that He might come into them and dwell in them, as is revealed in verses 17-20. After His resurrection, He did come to breathe Himself as the Holy Spirit into the disciples (20:19-22).

³ The Lord's intention in this chapter is to bring man into God for the building of His dwelling place. But between man and God there are many obstacles, such as sin, sins, death, the world, the flesh, the self, the old man, and Satan. For the Lord to bring man into God, He has to solve all these problems. Therefore, He must go to the cross to accomplish redemption that He may open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place in God, does not have a place in the Body of Christ, which is God's dwelling place. Hence, the Lord's going to accomplish redemption is to prepare a place in His Body for the disciples.

³ For the Lord to receive His disciples to Himself is to put them into Himself, as is mentioned in verse 20 by the words you in Me.

³ The Lord is in the Father (vv. 10-11). He wanted His disciples also to be in the Father, as is revealed in 17:21. Through His death and resurrection He brought His disciples into Himself. Since He is in the Father, so they are also in the Father by being in Him. Hence, where He is, the disciples are also.

⁶ The way for man to get into God is the Lord Himself. Since the way is a living Person, so the place to which the Lord brings man must also be a Person, God the Father Himself. The Lord Himself is the living way to bring man into God the Father, the living place. The way needs the reality, and the reality needs the life. The Lord Himself is the life to us. This life brings us the reality, and the reality becomes the way for us to enter into the enjoyment of God the Father.

2^c

John

14:

12, 28;

7:33;

13:3

3^a

John

14:

18, 28

3^b

John

14:10.

11, 20;

17:

21, 24

6^a

John

1:14.

17:

8:32;

14:17

6^b and the ^blife; no one comes to the Father except through Me.

John
1:4;
11:25;
1 John
5:12;
Col.
3:4

b. The Triune God dispensing Himself into the believers
vv. 7-20

(1) The Father embodied in the Son seen among the believers
vv. 7-14

7^a 7 If you had ^aknown Me, you would have known My Father also; and henceforth ^byou know Him and have seen Him.

John
8:19
7^b
1 John
2:13

8 Philip said to Him, Lord, show us the Father and it suffices us.

9^a 9 Jesus said to him, Am I so long a time with you, and you have not known Me, Philip? He who has ^aseen Me has seen the Father. How *is it that* you say, Show us the Father?

John
12:45

10^a 10 Do you not believe that I *am* ^ain the Father, and the ^bFather is in Me? The ^{1c}words which I speak to you, I do not speak from Myself; but the Father Who abides in Me, He does His works.

John
14:
11, 20;
10:38;
17:21
10^b

11 Believe Me that I *am* ^ain the Father and the Father in Me; but if not, believe Me because of the ^bworks themselves.

cf.
John
10:30;
Isa.
9:6
10^c
John
14:24

12 Truly, truly, I say to you, he who believes ¹in Me, the works which I do shall he do also; and he shall do ^agreater than these, because I ^{2b}go to the Father.

11^a 7^a This chapter unveils the Triune God for the dispensing of Himself into the believers. He is the only one God, yet He is three — the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father (vv. 7-11), and the Spirit is the reality and realization of the Son (vv. 17-20). In the Son (the Son is even called the Father - Isa. 9:6) the Father is expressed and seen, and as the Spirit (2 Cor. 3:17) the Son is revealed and realized. The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among men, and God the Spirit enters into man to be his life, his life supply, and his everything. Hence, the Father in the Son, and the Son as the Spirit, is man's portion that man may enjoy God.

John
14:10
11^b
John
5:36
12^a
John
5:20
12^b
John
14:2,
28;
7:33

10¹ Gk. rhema. See note 63³ in chapter 6.

12¹ Gk. into.

12² The Lord came from the Father to bring God into man through His incarnation. Now He is going to the Father to bring man into God through His death and resurrection.

13 And whatever you ^aask ¹in My name, that will I do, that the Father may be ^{2b}glorified in the Son.

14 If you ^aask Me anything ¹in My name, I will do it.

(2) *The Son realized as the Spirit abiding in the believers*
vv. 15-20

15 If you ^alove Me, you will keep My ^bcommandments.

16 And I will ask the Father, and He will give you another ^{1a}Comforter, that He may be with you ²forever;

17 *Even the ^{1a}Spirit of reality, Whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because ²He abides with you and shall be ^{3b}in you.*

13¹, 14¹ To be in the Lord's name means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came and did things in the Father's name (5:43; 10:25). That meant that He was one with the Father (10:30), He lived by the Father (6:57), and the Father worked in Him (v. 10). In the Gospels, the Lord as the expression of the Father did things in the Father's name. In the Acts, the disciples as the expression of the Lord did even greater things (v. 12) in His name.

13² For the Father to be glorified in the Son is to have His divine element expressed from within the Son. Whatever the Son does is to express the Father's divine element. This is to have the Father glorified in the Son.

14¹ See note 13¹.

16¹ Gk. paracletos, anglicized paraclete, one alongside who takes care of our cause, our affairs. Comforter in Greek is the same word as "Advocate" in 1 John 2:1. Today we have both the Lord Jesus in the heavens as well as the Spirit within us as our Paraclete, taking care of our case.

16² Gk. to the age.

17¹ The Spirit promised here has been referred to in 7:39. This is "the Spirit of life" (Rom. 8:2), and this promise of the Lord was fulfilled on the day of the Lord's resurrection, when the Spirit was breathed into the disciples as the breath of life (20:22). It is different from the promise of the Father concerning the Spirit of "power" in Luke 24:49, which was fulfilled forty days later on the day of Pentecost, when the Spirit as the mighty wind blew upon the disciples (Acts 2:1-4).

17², 18¹ The very He Who is the Spirit of reality in verse 17, becomes the very I Who is the Lord Himself in verse 18. This means that after His resurrection the Lord became the Spirit of reality. 1 Corinthians 15:45 confirms this. In dealing with the matter of resurrection, it says, "The last Adam became a life-giving Spirit."

17^a The Spirit's indwelling promised here is revealed here for the first time. It is fulfilled and fully developed in the Epistles. See 1 Corinthians 6:19; Romans 8:9, 11.

13^a
John
14:14;
15:16;
16:
23:24
13^b
John
13:31;
17:1;
12:28
14^a
John
14:13
15^a
John
14:
21, 23;
16:27
15^b
John
14:21;
15:10
16^a
John
14:26;
15:26;
cf.
1 John
2:1
17^a
John
7:39;
15:26;
16:13;
1 John
5:7;
John
20:22;
1 Cor.
15:45;
2 Cor.
3:17
17^b
John
14:20;
1 John
2:27;
Rom.
8:9, 11

18^a 18 I will not leave you orphans; I am ^{2a}coming to you.
 John 14:3, 28 19 Yet ^aa little *while* and the world beholds Me no longer, but you behold Me; because I ^{1b}live, you shall ^clive also.

John 7:33; 12:35; 16:16 20 In that ^{1a}day you shall know that I *am* ^bin My Father, and you ^cin Me, and I ^din you.

19^b

Gal.

2:20

19^c

Gal.

2:20;

Phil.

1:21;

John

6:57

20^a

John

16:

23, 26;

20:19

20^b

John

14:10

20^c

John

15:4;

17:21;

Rom.

8:1;

1 Cor.

1:30

20^d

John

14:17;

17:23;

Rom.

8:9;

2 Cor.

13:5;

Col.

1:27

21^a

John

14:15

21^b

John

21:1

23^a

John

14:15

23^b

1 John

2:5

c. The Triune God making His abode with the believers
 vv. 21-24

21 He who has My commandments and keeps them, he it is who ^aloves Me; and he who loves Me shall be loved by My Father, and I will love him, and will ^bmanifest Myself to him.

22 Judas, not Iscariot, said to Him, Lord, what has happened that You are about to manifest Yourself to us and not to the world?

23 Jesus answered and said to him, If anyone ^aloves Me, he will ^bkeep My word, and My Father will love him, and We will come to him and make an ^{1c}abode with him.

24 He who does not love Me does not keep My words; and the ^aword which you hear is not Mine, but the Father's Who sent Me.

d. The Comforter's reminding and life's peace
 vv. 25-31

25 These things I have spoken to you *while* abiding with you;

26 But the ^{1a}Comforter, the Holy Spirit, Whom the

18¹ See note 17².

18² This coming was fulfilled on the day of His resurrection in 20:19-22. After His resurrection, the Lord came back to His disciples to be with them forever, not leaving them orphans.

19¹ It should be after His resurrection that the Lord lives in His disciples and that they live by Him, as mentioned in Galatians 2:20.

20¹ This should be the day of the Lord's resurrection (20:19).

23¹ This is one of the many abodes mentioned in verse 2. Eventually, it will be a mutual abode for the Triune God to abide in the believers and for the believers to abide in Him.

26¹ The Comforter, the Holy Spirit, will be sent by the Father in the Son's name. So the Holy Spirit comes in the Son's name to be the reality of the name. The name is the Son Himself; the Spirit is the Person, the Being of the Son. Hence, when we call on the name of the Son, we get the Spirit (1 Cor. 12:3).

23^c

John

14:2;

Rom.

8:9, 11

Eph.

3:17

24^a

John

14:10

26^a

John

14:16

Father will send in My ²name, He will ^bteach you ^call things, and remind you of *all* things which I said to you.

27 ^aPeace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be ^btroubled, neither let it be fearful.

28 You heard that I said to you, I ^ago away, and I am ¹coming to you. If you loved Me, you would have rejoiced that ^bI ²go to the Father, for the Father is ^cgreater than I.

29 And now I have told you ^abefore it happens, that when it happens you may believe.

30 I will no longer speak much with you, for the ^aruler of the world is coming, and in Me he has nothing.

31 But that the world may know that I love the Father, and as the Father ^acommanded Me, so I do. Rise, let us go from here.

CHAPTER 15

2. *The organism of the Triune God in the divine dispensation*

15:1-16:4

a. The vine and the branches being an organism to glorify the Father by expressing the riches of the divine life

15:1-11

1 I am the ¹true ^avine, and My Father is the ²husbandman.

2 Every branch in Me that does not bear fruit, He takes it away; and every *branch* that bears fruit, He ¹prunes it, that it may bear more fruit.

²⁶ *The Son came in the Father's name (5:43), because the Son and the Father are one (10:30). Now, the Spirit will come in the Son's name, because the Spirit and the Son also are one (2 Cor. 3:17). This is the Triune God — the Father, the Son, and the Spirit — reaching man eventually as the Spirit.*

²⁸ ¹ See note 18².

²⁸ ² See note 12².

¹ *This true vine, which is the Son, with its branches, which are the believers in the Son, is the organism of the Triune God in God's economy to grow with His riches and to express His divine life.*

¹² *The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into this vine, and eventually the vine expresses the Father through its branches in a corporate way. This is the Father's economy in the universe.*

² *Gk. cleanses.*

26^p
1 John
2:20, 27
26^c
John
16:13
27^a
John
16:33;
Rom.
16:20;
Phil.
4:7
27^b
John
4:1
28^a
John
14:2
28^b
John
14:12
28^c
John
10:29
29^a
John
13:19
30^a
John
12:31;
16:11;
Eph.
2:2
31^a
John
10:18;
12:49
1^a
Psa.
80:8;
cf.
Isa.
5:2;
Jer.
2:21;
Ezek.
19:10;
15:2

3^a You are already ^aclean because of the word which I have spoken to you.

John 17:17; Eph. 5:26
4^a ^aAbide in Me and I ^bin you. As the branch cannot bear fruit ¹of itself unless it abides in the vine, so neither can you, unless you abide in Me.

John 15:5; 6:7; 9:10; 6:56
5 I am the vine, you *are* the branches; he who abides in Me and I in him, he bears ^amuch fruit, for apart from Me you can do ^bnothing.

1 John 2:24, 28
6^a If anyone does not abide in Me, he is ^{1a}cast out as a branch and is dried up; and they gather them and cast them into the ^bfire, and they are ^cburned.

John 14:17, 20; Rom. 8:9; Col. 1:27; 2 Cor. 13:5; 1 John 2:27
7 If you abide in Me and My ^{1a}words abide in you, ²ask whatever you will, and it shall come to pass to you.

8 In this is My Father ^{1a}glorified, that you bear much fruit, and you shall become My ^bdisciples.

9 As the Father has ^aloved Me, I also have loved you; abide in My love.

10 If you ¹keep My ^acommandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love.

John 15:16
11^b These things I have spoken to you that My ¹joy may be in you and *that* your ^ajoy may be made full.

John 5:19; 30;
cf. Phil. 4:13
4¹ Gk. from.

6¹ For a branch *to be cast out is to be cut off from participation in the riches of the life of the vine.*

John 15:2
7¹ Gk. rhema. See note 63³ in chapter 6.

6^b *7² When we abide in the Lord and let His words abide in us, we are actually one with Him, and he is working within us. Then, whatever we ask, it is not only we that are praying, but also He that is praying in our praying. This kind of prayer is related to fruit-bearing (v. 8) and surely will be fulfilled. See note 16².*

7^a *8¹ In fruit-bearing the Father's divine life is expressed; so He is glorified.*

8^a *10¹ When we abide in the Lord, He will speak His instant words within us. These words are His commandments to us. If we keep them, it means we love Him; thus we will abide in His love.*

John 12:28; 13:31; 14:13; 17:1, 4
8^b *11¹ To be branches of the divine vine and to bear fruit to express the divine life is a matter of joy — a joyful life.*

John 8:31	9 ^a John 17:23, 26; 3:35	10 ^a John 14:15, 21, 23	11 ^a John 16:24
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**b. The branches loving one another
to express the divine life in fruit-bearing
15:12-17**

12 This is My ^acommandment, that you ^blove one another, even as I have loved you. 12^a
John
15:17;

13 No one has greater love *than* this, that one should ^alay down his ¹life for his friends. 13:34
12^b

14 You are My ^afriends if you do what I command you. John
13:35;
Rom.
13:8;

15 No longer do I call you slaves, for the slave does not know what his lord is doing; but I have called you friends, for all things which I have heard ¹from My Father, I have made known to you. 1 Pet.
1:22;
1 John
3:14
13^a

16 You did not choose Me, but I ^achose you, and I appointed you that you should go forth and ^bbear fruit, and *that* your fruit should ¹remain; that whatever you ^{2c}ask the Father in My name, He may give you. John
10:11
14^a
2 Chron.
20:7; .
Isa.
41:8;
James
2:23

17 These things I command you that you may ^{1a}love one another. 16^a
John
6:70;
13:18;
15:19
16^b

**c. The vine and the branches, separated from the world,
being hated and persecuted by the religious world
15:18-16:4**

18 If the world ^ahates you, know that it has ^bhated Me before *it* hated you. John
15:5
16^c

19 If you were ¹of the world, the world would have loved its own; but because you are ^anot ¹of the world, but I chose you out of the world, therefore the world hates you. John
14:
13, 14;
16:
24, 26
17^a

13¹ Gk. psuche, soul, soulish life.

15¹ Gk. para. The sense here is directly from.

16¹ The same Greek word used for abide in this chapter. John
15:12
18^a

16² To ask in the Lord's name requires us to abide in the Lord and let Him and His words abide in us that we may actually be one with Him. Then our asking will be His asking in ours. This kind of asking is related to the fruit-bearing and surely will be answered by the Father. See note 7². John
17:14;
1 John
3:13
18^b

17¹ This is to love one another in the Lord's life, the divine life, in the Lord's love, and in His commission of fruit-bearing. Life is the source, love is the condition, and fruit-bearing is the goal. If we all live by the source of the Lord's life, in the condition of the Lord's love, and for the goal of fruit-bearing, we will surely love one another. Different sources of life, different conditions, or different goals will separate us from loving one another. See note 22¹ in chapter 20. John
15:23,
24, 25
19^a
John
17:
14, 16

19¹ Gk. out of.

20^a 20 Remember the word which I said to you, A slave is not ^agreater *than* his lord. If they ^bpersecuted Me, they will also ^cpersecute you; if they kept My word, they will keep yours also.

21 But all these things they will do to you because of My ^aname, because they do ^bnot know Him Who sent Me.

22 If I had not come and spoken to them, they would not have ^asin, but now they have no cloak ¹for their sin.

23 He who ^ahates Me hates My Father also.

24 If I did not do among them the ^aworks which no other *man* did, they would not have ^bsin; but now they have both seen and hated both Me and My Father.

25 But *it is* that the word written in their law may be fulfilled, ^aThey hated Me ¹without a cause.

26 But when the ^aComforter comes, Whom I will ^bsend to you ^{1c}from the Father, the ^aSpirit of reality Who proceeds ¹from the Father, He will ^etestify concerning Me;

27 And ^ayou *will* testify also, because you have been with Me from *the* beginning.

CHAPTER 16

1 These things I have spoken to you that you should not be ^astumbled.

2 They will ^aput you out of *the* synagogues; ¹in fact,

22¹ *Gk. concerning, or about.*

25¹ *Gk. gratuitously.*

26¹ *The sense in Greek is from with. The Spirit of reality is sent by the Son, not only from the Father, but also with the Father. The Comforter comes from the Father and with the Father. The Father is the source. When the Spirit comes from the source, it does not mean He leaves the source, but that the source comes with Him. This Spirit, sent by the Son and coming with the Father, will testify concerning the Son. Therefore, His testimony concerning the Son is a matter of the Triune God.*

2¹ In fact — *Gk. but.*

27^a

John

19:35;

21:24;

Acts

1:8

1^a

Matt.

11:6

2^a

John

9:22, 34

26^a

1 John

5:7

John
13:16

20^b

John

5:16;

cf.

Acts

9:4-5

20^c

Acts

26:

10, 11;

Gal.

1:13;

2 Tim.

3:12

21^a

Acts

5:41;

9:14

21^b

John

16:3

22^a

John

15:24;

9:41

23^a

John

15:18

24^a

John

5:36;

10:37

24^b

John

15:22

25^a

Psa.

35:19;

69:4

26^a

John

14:

16, 26;

16:7

26^b

John

14:26

26^c

John

7:29;

17:8

26^d

John

14:17;

16:13

an hour is coming when every one who ^{2b}kills you will think *that he* is offering service to God.

3 And these things they will do ^abecause they have not known the Father nor Me.

4 But these things I have spoken to you, that ^awhen their hour comes you may remember them, seeing that I told you. Now these things I did not say to you from *the* beginning, because I was with you.

**3. The work of the Spirit
unto the mingling of divinity with humanity
16:5-33**

**a. The Son's going for the Spirit's coming
vv. 5-7**

5 But now I ^ago to Him Who sent Me; and none of you asks Me, ^bWhere are You going?

6 But because I have spoken these things to you, ^asorrow has filled your ^bheart.

7 But I tell you the truth, it is expedient for you that I go away; for if I do not go away, the Comforter will ^anot come to you; but if I ^{1b}go, I will ^csend Him to you.

**b. The work of the Spirit
vv. 8-15**

**(1) To convict the world
vv. 8-11**

8 And having come, He will convict the world concerning ¹sin, and concerning ¹righteousness, and concerning ¹judgment;

² *In this Gospel, religion is revealed as the enemy to life. In the Gospels, Judaism opposed and persecuted the Lord Jesus. In the Acts, it continued its opposition and persecution toward the apostles (Acts 4:1-3; 5:17-18, 40; 6:11-14; 7:57-59; 26:9-12; Gal. 1:13). In subsequent history, Catholicism persecuted the Lord's followers. Any kind of organized religion persecutes those who seek the Lord in life. All the religions consider this kind of persecution as a service offered to God.*

⁷ *This going will be ultimately fulfilled with the ascension in 20:17.*

⁸ *Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (v. 10; 1 Cor. 1:30), and judgment is for Satan (v. 11), who is the author and source of sin (John 8:44). We were born of sin in Adam. To be freed from sin, the only way is to believe in Christ the Son of God (v. 9). If we believe in Him, He is righteousness to us, and we are justified in Him (Rom. 3:24; 4:25). If we do not repent of the sin in Adam and believe in Christ the Son of God, we will remain in sin and share the judgment of Satan for eternity (Matt. 25:41). These are the main points of the gospel. The Spirit convicts the world with these points.*

^{2b}
Acts
26:10

^{3a}
John
8:19, 55;
15:21

^{4a}
John
14:29

^{5a}
John
16:10,
17, 28;
7:33;
14:

^{12, 28}
^{5b}

John
13:36;
14:5

^{6a}
John
16:20,
21, 22

^{6b}
John
14:1, 27;
16:22

^{7a}
John
7:39

^{7b}
John
20:17

^{7c}
John
15:26

9^a 9 Concerning ^asin, because they do not ^bbelieve ⁱin Me;

John 8:34 9^b 10 And concerning ^arighteousness, because ^bI go to the Father and you no longer behold Me;

John 8:24 10^a 11 And concerning judgment, because the ruler of this world has been ^ajudged.

1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9 10^b (2) *To glorify the Son by revealing Him with the fullness of the Father to the believers*
vv. 12-15

Rom. 4:25; 8:34 (3) *To disclose what is to come*
v. 13

11^a 12 I have yet many things to say to you, but you cannot bear *them* now.

John 12:31 13^a 13 But when He, the ^aSpirit of reality, comes, He will ⁱguide you into all the ^breality; for He will not speak from Himself, but whatever He hears He will speak; and He will ⁱdisclose to you ^cwhat is to come.

John 14:17; 15:26; 1 John 5:6 13^b 14 He shall ^aglorify Me, for He shall receive of Mine and shall disclose *it* to you.

John 1:14, 17; 8:32; 14:6 13^c 15 ^aAll that the Father has is Mine; therefore I said that He receives of Mine and shall disclose *it* to you.

Rev. 1:1, 19 c. *The Son to be born in resurrection as a newborn child*
vv. 16-24

John 17:5 15^a 16 ^aA little while and you *shall* behold Me no longer, and again a little while and you shall ^bsee Me.

John 17:10; Col. 2:9 16^a 17 *Some* of His disciples said then to one another, What is this that He says to us, A little while and you *shall* not behold Me, and again a little while and you shall see Me; and, Because I go to the Father?

John 7:33 16^b 9ⁱ Gk. into.

John 20:20 13ⁱ *The work of the Spirit is firstly to convict the world, and then, secondly, as the Spirit of reality, to guide the believers into all the reality. This is to make all that the Son is and has real to the believers. All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is revealed as reality to the believers through the Spirit (vv. 14-15). This is to glorify the Son with the Father. Hence, it is a matter of the Triune God wrought into and mingled with the believers. Thirdly, the Spirit will disclose the things to come, which are mainly revealed in Revelation (Rev. 1:1, 19). The three aspects of the Spirit's work correspond to the three sections of John's writings: the Gospel, the Epistles, and the Revelation.*

18 They said then, What is this that He says, A little while? We do not know what He is talking *about*.

19 Jesus knew that they wanted to question Him and said to them, Are you inquiring with one another concerning this, because I said, A little while and you *shall* not behold Me, and again a little while and you shall see Me?

20 Truly, truly, I say to you, that you shall ^{1a}weep and lament, but the world shall rejoice; you shall be sorrowful, but your sorrow shall be turned into ^bjoy.

21 When a woman gives birth she has sorrow, because her hour has come; but when she brings forth the ^{1a}child, she no longer remembers the affliction because of the joy that a man has been born into the world.

22 And you therefore now indeed have sorrow; but I shall ^{1a}see you ^aagain and your heart will ^brejoice, and no one *will* take your joy away from you.

23 And in that ^aday you shall ask Me nothing. Truly, truly, I say to you, if you shall ask anything of the Father, He will give *it* to you in My name.

24 Until now you have ^{1a}asked nothing in My name; ask, and you shall receive, that your ^bjoy may be made full.

d. Peace in the Son in spite of persecution

vv. 25-33

25 These things have I spoken to you in parables; an hour is coming when I will no longer speak to you in parables, but I will declare to you plainly concerning the Father.

26 In that ^aday you shall ^{1b}ask in My name, and I do not say to you that I will ask the Father concerning you,

20¹ Gk. wail.

21¹ In this parable the Lord indicates that the disciples were then like a woman travailing in birth, and He was the child to be brought forth in His resurrection (Acts 13:33; Heb. 1:5; Rom. 1:4).

22¹ After being born in resurrection, He came to see the disciples in the evening of the day of His resurrection and the disciples rejoiced at His presence (20:20).

24¹ See note 16² in chapter 15.

26¹ See note 16² in chapter 15.

20^a
Mark
16:10
20^b
Matt.
28:8;
Luke
24:41
21^a
Acts
13:33;
Rom.
1:4;
Heb.
1:5
22^a
John
14:3
22^b
John
20:20
23^a
John
16:26;
14:20;
20:19
24^a
John
16:26;
14:
13, 14;
15:16
24^b
John
15:11
26^a
John
16:23
26^b
John
16:24;
14:
13, 14;
15:16

27^a 27 For the Father Himself loves you, because you
 John 16: 28, 30; have loved Me and have believed that I ^acame out ^{1b}from
 8:42 God.

27^b 28 I came forth out of the Father and have come into
 John 6:46; the world; again, I leave the world and ^ago to the Father.

7:29; 29 His disciples said, Behold, now You are speaking
 17:8; plainly and not saying any parable.

cf. 30 Now we know that You know all things, and have
 15:26 no need that anyone should ask You; by this we believe
 28^a that You ^acame forth from God.

John 16:5, 31 Jesus answered them, Do you now believe?

10, 17; 32 Behold, an hour is coming and has come, when you
 13:1, 3 *shall* be ^ascattered each to his own, and *shall* leave Me
 30^a alone; and I am not ^balone, because the Father is with
 John 16:27 Me.

32^a 33 These things I have spoken to you that in Me you
 Matt. 26:31; may have ^apeace. In the world you have ^baffliction, but
 Zech. 13:7 be of good courage, I have ^covercome the world.

32^b 27¹ Gk. para, by the side of. *The sense here is from with. See note 46¹*
 John 8:29 *in chapter 6.*

33^a John

14:27

33^b

John

15:20

33^c

1 John

5:4-5

CHAPTER 17

B. Life's prayer 17:1-26

1. The Son to be glorified that the Father may be glorified vv. 1-5

1 These things Jesus spoke, and ^alifting up His eyes to heaven, He said, ^bFather, the hour has come; ^{1c}glorify Your Son that the Son may ^aglorify You;

2 Even as ¹You gave Him ^aauthority over all flesh,

¹ This is the subject of the Lord's prayer in this chapter. He was God incarnated in the flesh, and His flesh was a tabernacle for God's dwelling on earth (1:14). His divine element was confined in His humanity, just as God's shekinah glory was concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by the three disciples (Matt. 17:1-4; John 1:14). But it was concealed again in His flesh. Before this prayer, He predicted that He would be glorified and the Father would be glorified in Him (12:23; 13:31-32). Now He was going to pass through death that the concealing shell of His humanity might be broken for His divine element, His divine life, to be released; He was also to resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, that His entire being, both divinity and humanity, might be glorified. (See note 23¹ in chapter 12.) Thus the Father would be also glorified in Him. (See note 28¹ in chapter 12.) Hence, He prayed for this.

This prayer of the Lord concerning the divine mystery will be fulfilled in three stages. Firstly, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (12:23-24), and His whole being including His humanity was brought into glory (Luke 24:26), and in that the Father's divine element was expressed. God answered and fulfilled His prayer in His resurrection (Acts 3:13-15). Secondly, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them and the Father has also been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Thirdly, it will be ultimately fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will also be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24).

The Lord, praying in this way, indicates His Person, His deity, that He is the same as the Father in the divine glory.

² This indicates the Lord's work, that He has the Father's authority over all mankind that He may give eternal life, not to all mankind, but only to those whom the Father has given Him, the Father's chosen ones.

^{1a}
John
11:41
^{1b}
Matt.
11:
25, 26;
John
11:41
^{1c}
John
17:5,
7:39;
12:
16, 23;
13:
31, 32;
Acts
3:13;
John
16:14;
cf.
John
11:4;
17:10
^{1a}
John
12:28;
13:
31, 32;
17:5;
cf.
John
17:4;
14:13;
15:8;
21:19
^{2a}
Matt.
28:18;
cf.
John
5:27

^{2b} that He may give ²eternal ^blife to all whom You have ^cgiven Him.

John 10:28
^{2c} 3 And this is ¹eternal life, that they may ^aknow You, the only ^btrue God, and *Him* Whom You have ^{2c}sent, Jesus ^dChrist.

John 17:6; 9, 24; 6:37, 65
^{3a} 4 I have ¹glorified You on the earth, having finished the ^awork which You have given Me that I should do it.

Heb. 8:11; Matt. 11:27
^{3b} 5 And now, ^{1a}glorify Me ²with Yourself, Father, with the ^bglory which I had ^{2c}with You ^dbefore the world was.

2. The believers to be built up into one

vv. 6-24

a. In the Father's name by the eternal life

vv. 6-13

Phil. 3:10
^{4a} 6 I have manifested Your ^{1a}name to the men whom You ^bgave Me out of the world. They were ^cYours, and You gave them to Me, and they have kept Your ²word.

² See note 15² in chapter 3.

John 17:1
^{5b} 3¹ Eternal life is divine life with a special function, that is, to know God (cf. Matt. 11:27) and Christ. God and Christ are divine. To know the divine Person we need the divine life. Since the believers are born of the divine life, they know God and Christ (Heb. 8:11; Phil. 3:10).

John 17:22, 24
^{5c} 3² See note 6¹ in chapter 1 (and so also for the word sent in vv. 8, 18, 21, 23, 25).

John 1:2
^{5d} 4¹ This means that the Lord manifested and expressed the Father while He was living on earth.

John 17:24
^{6a} 5¹ This word strengthens the indication in verse 1 concerning the deity of the Lord's Person, that He had the divine glory along with the Father before the world was, that is, in eternity past, so that He should be glorified along with the Father with that glory now. The Lord participates in the divine glory, not separately by Himself, but along with the Father, for He and the Father are one (10:30).

⁵ The sense in Greek is along with.

John 17:2
^{6c} 6¹ Your name means the very name Father. The name God and the name Jehovah have been adequately revealed to man in the Old Testament, but not the name Father, though it has been slightly mentioned in Isaiah 9:6; 63:16; 64:8. The Son came and worked in the Father's name (5:43; 10:25) to manifest the Father to the men whom the Father gave Him and make the Father's name known to them (v. 26), the name which reveals the Father as the source of life (5:26) for the propagation and multiplication of life, of Whom many sons would be born (1:12-13) to express Him (the Father). Hence, the Father's name is very much related to the divine life.

⁶, ⁸ 7¹ Two kinds of the Father's words, *logos*, the constant word (v. 6), and *rhema*, the instant words (v. 8), are used by the Lord to impart eternal life to the believers who receive both kinds of words.

7 Now they have known that all, whatever You have given Me, is from You;

8 For the ^{1a}words which You gave Me I have ^bgiven to them, and they received *them*, and knew truly that I ^ccame forth ²from You, and they believed that You ^dsent Me.

9 I ^aask concerning them; I do not ask concerning the world, but concerning *those* whom You have ^bgiven Me, for they are ^cYours;

10 And all that is Mine is Yours, and ^aYours is Mine; and I have been ¹glorified in them.

11 And I am no longer in the world, and they are ^ain the world; and I ^bcome to You. ¹Holy Father, ^ckeep them ²in Your ^dname which You have given Me, that they may be ^eone even as We are.

12 When I was with them, I ^akept them in Your ^bname which You have given Me, and I guarded *them*, and ^cnot one of them ^{1d}perished, except the ^eson of ¹destruction, that the ^fScripture might be fulfilled.

13 But now I ^acome to You, and these things I speak in the world that they may have My ^bjoy made full in themselves.

8¹ See note 6².

8² Gk. para, by the side of. *The sense here is from with. See note 46¹ in chapter 6.*

10¹ *The disciples have expressed the Lord, so He has been glorified in them.*

11¹ *The Son's believers are still in the world. They need to be kept, that is, separated, from the world that they may be sanctified, made holy. The Son prays that the Father Who is holy will do it.*

11² *To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name. The Son has given the Father's life to those whom the Father has given Him (v. 2), so they share the Father's name by being kept in it, and they are one in it. Hence, the first aspect of oneness, which is the building up of the believers, is the oneness in the Father's name by His divine life. In this aspect of oneness the believers born of the Father's life enjoy the Father's name, that is, the Father Himself, as the factor of their oneness.*

12¹ *Perished and destruction are verb and noun from one Greek root.*

12^a
John
6:70, 71;

cf.
2 Thes.
2:3

12^f
Psa.
41:9

13^a
John
17:11

13^b
John
15:11

12^a
John
3:16;
10:28

8^a
John
6:63, 68
8^b
John
17:14
8^c
John
8:42;
16:
27, 30
8^d
John
17:
18, 21,
23, 25
9^a
Luke
22:32
9^b
John
17:2
9^c
John
17:6
10^a
John
16:15
11^a
John
13:1
11^b
John
17:13
11^c
John
17:
12, 15
11^d
John
17:6
11^e
John
17:21,
22, 23
12^a
John
17:11
12^b
John
17:6
12^c
John
18:9;
6:39
12^d
John
3:16;
10:28

**b. In the Triune God
through sanctification by the holy word
vv. 14-21**

14^a

John

17:8

14^b

John

15:18;

1 John

3:13

14^c

John

17:16

14^d

John

8:23

15^a

John

17:11

15^b

Matt.

6:13;

13:38;

1 John

2:

13-14;

3:12;

5:

18-19

16^a

John

17:14

17^a

John

17:19;

1 Thes.

5:23;

Eph.

5:26;

Heb.

2:11

18^a

John

17:3, 8

18^b

John

20:21

19^a

John

17:17

14 I have ^agiven them Your ¹word, and the ²world has ^bhated them, because they are ^cnot ³of the ²world even as ^dI am not ³of the ²world.

15 I do not ask that You should take them out of the ¹world, but that You should ^akeep them ²from the ^{3b}evil one.

16 They are ^anot ¹of the ²world, even as I am not ¹of the ²world.

17 ^{1a}Sanctify them in the ²truth; Your ³word is ²truth.

18 As You have ^{1a}sent Me into the world, I also have ^{1b}sent them into the world.

19 And for their sakes I ¹sanctify Myself, that they also may be ^asanctified in truth.

14¹ The Lord has given the believers two kinds of words: logos, the constant word (vv. 14, 17), and rhema, the instant words (v. 8).

14² The world is the system of Satan (12:31). The believers are: 1) not of the world (vv. 14, 16); but 2) separated from the world (v. 19); 3) not taken out of the world (v. 15), but 4) sent into the world (v. 18) for the Lord's commission.

14³ Gk. out of.

15¹ See note 14².

15² Gk. out of.

15³ The whole world lies in the evil one (1 John 5:19). Hence, the believers need to be kept from the evil one, and they need to pray that they may be delivered from the evil one (Matt. 6:13).

16¹ Gk. out of.

16² See note 14².

17¹ To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its occupation unto God and His purpose, not only positionally (Matt. 23:17, 19), but also dispositionally (Rom. 6:19, 22). God's living word works in the believers to separate them from anything worldly. This is to be sanctified in God's word as the truth, the reality.

17² Gk. reality.

17³ The Father's word carries the reality of the Father with it. When it says, "God is light," it carries God as light in it. So, it is the reality, the truth, not like Satan's word, which is vanity, a lie (John 8:44).

18¹ The Father sent the Son into the world with Himself as life and everything to the Son. In the same way the Son sends His believers into the world with Himself as life and everything to the believers. See note 21² in chapter 20.

19¹ The Son is absolutely holy by Himself. But He still sanctified Himself in His way of living while He was on earth to set an example of sanctification for His disciples.

20 And I do not ^aask concerning these only, but concerning those also who believe ¹in Me through their word,

21 That they all may be ^{1a}one; even as You, Father, are ^bin Me and I ^cin You, that they also may be ^din Us, that the ^eworld may believe that You have ^fsent Me.

c. In the divine glory for the expression of the Triune God
vv. 22-24

22 And the ^{1a}glory which You have given Me I have given to them, that they may be ^{2b}one, even as We are ^cone;

23 I ^ain them, and You ^bin Me, that they may be perfected into ^{1c}one, that the world may know that You have ^dsent Me and ²have loved them even as You have ^eloved Me.

20¹ Gk. into.

21¹ This is the second aspect of the believers' oneness, which is the oneness in the Triune God through sanctification, the separation from the world by the word of God. In this aspect of oneness, the believers separated from the world unto God enjoy the Triune God as the factor of their oneness.

22¹ The glory which the Father has given the Son is the sonship with the Father's life and divine nature (John 5:26) to express the Father in His fullness (John 1:18; 14:9; Col. 2:9; Heb. 1:3). This glory the Son has given to His believers that they also may have the sonship with the Father's life and divine nature (John 17:2; 2 Pet. 1:4) to express the Father in the Son in His fullness (John 1:16).

22², 23¹ This is the third aspect of the believers' oneness, which is the oneness in the divine glory for the corporate expression of God. In this aspect of oneness, the believers having their self fully denied, enjoy the glory of the Father as the factor of their perfected oneness to express God in a corporate, built-up way. This is the oneness of the divine commission which fulfills the Son's prayer that He be fully expressed, that is, glorified, in the building up of the believers, and that the Father also be fully expressed, glorified, in the Son's glorification. Hence, the ultimate oneness of the believers is: 1) in the eternal life (in the Father's name); 2) by the holy word; and 3) in the divine glory to express the Triune God for eternity. For the Son to accomplish this oneness, the Father has given Him six categories of things: the authority (v. 2), the believers (vv. 2, 6, 9, 24), the work (v. 4), the words (v. 8), the Father's name (vv. 11, 12), and the Father's glory (v. 24). For the believers to participate in this oneness, the Son has given the believers three things: the eternal life (v. 2), the holy word (vv. 8, 14), and the divine glory (v. 22).

23¹ See note 22².

23² The Father has loved the Son in that He has given the Son His life, His nature, His fullness, and His glory to express Him. In the same way the Father has also loved the Son's believers by giving them His life, His nature, His fullness, and His glory that they may express Him in the Son. This is a story of love as well as of glory.

20^a
John
17:9

21^a
John
17:11
21^b

John
10:38;
14:

10, 11
21^c

John
14:20
21^d

John
14:20;

1 Cor.
1:30;

Rom.
8:1;

John
14:3

21^e
John
17:23

21^f
John
17:8

22^a
John
17:5, 24;

1:14
22^b

John
17:11
22^c

John
10:30
23^a

John
14:20;

Rom.
8:9

23^b
John
17:21

23^c
John
17:11

23^d
John
17:8

23^e
John
17:

24, 26

24^a 24 Father, I desire that those whom You have ^agiven Me may also ¹be with Me ^bwhere I am, that they may behold My ^cglory which You have given Me, for You have ^dloved Me ^ebefore the foundation of the world.

John
17:5, 22
24^a

**3. The Father being righteous
in loving the Son and His believers
vv. 25-26**

25 ¹Righteous Father, ²indeed the world has not known You, but I have ^aknown You, and these have known that You have ^bsent Me;

John
17:5

26 And I have made Your ^aname known to them, and will make it known, that the ^{1b}love with which You have ^bloved Me may be in them, and I ^cin them.

John
8:55;
Matt.
11:27

CHAPTER 18

25^b
John
17:8

**C. Life processed for multiplication
18:1 - 20:13, 17**

26^a
John
17:6
26^b

**1. Delivering Himself in voluntary boldness
to be processed**

John
17:23, 24

18:1-11

1 When Jesus had said these things, ^aHe ¹went forth with His disciples across the brook ^bKedron, where there was a garden, into which He entered and His disciples.

26^c
John
14:20;
Rom.
8:9

24¹ The Son is in the divine glory of the Father's expression. Therefore, for the Son's believers to be with Him where He is, is to be with Him in the divine glory to express the Father. The fulfillment of this began with the Son's resurrection, when He brought His believers into participation in His resurrected life, and will consummate in the New Jerusalem, when His believers will be fully brought into the divine glory for the ultimate corporate expression of the Triune God in eternity.

1^a
vv.
1-11;
Matt.

25¹ The world neither knows nor wants the Father, but the Son and the Son's believers do. Hence, the Father is righteous and just in loving the Son and His believers so that He gives His glory both to the Son and to His believers. To sanctify the Son's believers, the Father is holy (v. 11). To love the Son and His believers in giving the Son and the believers His glory, the Father is righteous.

36-56;
Mark
14:
32-52;
Luke
22:
39-53

1^b
2 Sam.
15:23

25² Gk. kai, and, or, also.

26¹ The love here is the love of the Father in that He has given His life and glory to the Son and His believers so that the Son and His believers may express Him. The Son prays that this love may be in His believers, that they may always have the sense of this love.

1¹, 4¹ The Lord delivered Himself of His own accord to the process of death, as He mentioned in 10:17-18. He did it voluntarily and boldly.

2 Now Judas also, who was ^abetraying Him, knew the place; for Jesus often gathered there with His disciples.

2^a
John
6:71;
12:4;
13:2, 21

3 Then Judas, having gotten the band of soldiers and deputies from the chief priests and Pharisees, came there with lanterns and torches and weapons.

4 Jesus therefore, ^aknowing all the things that were coming upon Him, ¹went forth and said to them, Whom are you seeking?

4^a
John
13:1

5 They answered Him, Jesus the ^aNazarene. He said to them, ^{1b}I am. Now Judas also, who was betraying Him, was standing with them.

5^a
Matt.
2:23;
cf.

6 When therefore He said to them, ¹I am, they drew back and fell to the ground.

John
1:46
5^b

7 Again then He asked them, Whom are you seeking? And they said, Jesus the Nazarene.

John
18:6, 8;
8:24;
28, 58

8 Jesus answered, I told you that ^{1a}I am; if therefore you are seeking Me, let ²these go away;

8^a
John
18:5

9 That the word might be fulfilled which He spoke, ^aOf those whom You have given Me, I have not lost one.

9^a
John
17:12

10 Then Simon Peter, having a ^asword, drew it and struck the slave of the high priest and ^bcut off his right ear; and the slave's name was Malchus.

10^a
Luke
22:38

11 Jesus said then to Peter, Put the sword into the sheath; the ¹cup which the Father has given Me, shall I not drink it?

10^b
John
18:26

2. Examined in His dignity by mankind

18:12-38a

a. By the Jews according to God's law in their religion

18:12-27

12 Then the band of soldiers and the captain, and the deputies of the Jews, ^aseized Jesus and bound Him,

12^a
vv.
12-27;
Matt.

4¹ See note 1¹.

5¹, 6¹, 8¹ I am is the name of Jehovah. See note 24¹ in chapter 8. When the soldiers heard this name, they drew back and fell to the ground.

26;
57-75;
Mark

6¹ See note 5¹.

14;
53-72;

8¹ See note 5¹.

8² Under the suffering of the betrayal of His false disciple and the arrest of the soldiers, the Lord still took good care of His disciples. This reveals His easy manner in passing through the process of death.

Luke
22;
54-71

11¹ This word also shows that the Lord was willing to pass through the process of death.

13 And ¹led Him away to Annas first; for he was *the* father-in-law of Caiaphas, who was high priest that year.

14^a Now it was ^aCaiaphas who had advised the Jews that it was expedient for one man to die for the people.

John
11:
49-51

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest;

16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought in Peter.

17 The maid then, who kept the door, said to Peter, Are you not also one of this man's disciples? He said, ^aI am not.

17^a
John
18:
25, 27

18 Now the slaves and the deputies were standing *there*, having made a fire of coals, for it was cold, and they were warming themselves; and Peter also was with them, standing and warming himself.

19 The high priest then questioned Jesus concerning His disciples and concerning His teaching.

20 Jesus answered him, I have spoken openly to the world; I always taught in a synagogue and in the temple, where all the Jews come together, and I spoke nothing in secret.

21 ¹Why do you question Me? Question those who heard what I spoke to them; behold, these know what I said.

22 And when He said this, one of the deputies standing by ^aslapped Jesus in the face, saying, Is that how you answer the high priest?

22^a
John
19:3;
Matt.
26:67;
cf.
Matt.
5:39

23 Jesus answered him, If I have spoken evil, testify concerning the evil; but if well, why do you strike Me?

24 Annas then sent Him bound to Caiaphas the high priest.

13¹ *The Lord was the Lamb of God (1:29), and He was killed on the day of Passover (v. 28). As the Passover lamb was examined before it was killed (Exo. 12:3-6), so He was examined by the whole of mankind, represented by the high priest of the Jews and the governor of the Romans, and proved to be without blemish (v. 38b; 19:4, 6).*

21¹, 34¹ *Both the high priest of the Jewish religion and the governor of the Roman Empire, while judging the Lord, were judged by Him in His dignity.*

25 Now Simon Peter was standing and warming himself. They said then to him, Are you not also *one* of his disciples? He denied and said, I am not.

26 One of the slaves of the high priest who was a relative of him whose ear Peter cut off, said, Did I not see you in the garden with him?

27 Then Peter denied again, and immediately a cock crowed.

**b. By the Gentiles according to man's law
in their politics
18:28-38a**

28 ^aThen they led Jesus from Caiaphas into the ¹Praetorium; now it was ²early. And they did not enter into the Praetorium, that they might not be defiled, but might eat the Passover.

29 Pilate then went out to them and said, What accusation do you bring against this man?

30 They answered and said to him, If this *man* were not doing evil, we would not have delivered him to you.

31 Pilate said then to them, You take him and judge him according to your ^alaw. The Jews said to him, It is not lawful for us to kill anyone;

32 That the ^aword of Jesus might be fulfilled which He spoke, signifying what ¹kind of death He was about to die.

33 Then Pilate entered again into the Praetorium and summoned Jesus, and said to Him, You are the ^aKing of the Jews?

34 Jesus answered, ¹Are you saying this from yourself, or did others tell you concerning Me?

35 Pilate answered, Am I a Jew? Your nation and the chief priests delivered you to me. What have you done?

28^a
vv.
28-40;
Matt.
27:
1-26a;
Mark
15:
1-15a;
Luke
23:
1-25^a
31^a
John
19:7;
Lev.
24:16
32^a
John
12:
32-33
33^a
John
1:49;
12:
13, 15;
Matt.
2:2

28¹ The governor's official residence.

28² A reference to the fourth watch, 3 a.m. to 6 a.m.

32¹ The Jewish way to put a criminal to death was by stoning (Lev. 24:16). But the Lord Jesus predicted, according to the type in the Old Testament (Num. 21:8-9), that He would be lifted up (3:14; 8:28; 12:32). It was of God's sovereignty that not long before this time, the Roman Empire made the law that the criminals sentenced to death be crucified. It was by this kind of death that the Lord was executed.

34¹ See note 21¹.

36* 36 Jesus answered, My ^akingdom is not ¹of this world.
 2 Sam. If My kingdom were ¹of this world, My deputies would
 7:12-13; have fought that I should not be delivered to the Jews;
 Dan. but now My kingdom is not from this *world*.
 2:44;
 7:14;

37 Pilate said therefore to Him, Are you then a king?
 Luke Jesus answered, You are saying that I am a king. For
 19: this I have been ^aborn, and for this I have come into the
 12, 15; world, that I should testify to the ^btruth. Every one who
 Heb. is ¹of the truth hears My voice.
 1:8;
 Rev. 1:9;

38 Pilate said to Him, What is truth?

Eph. 5:5;
 Rev. 20:4, 6

**3. Sentenced in man's injustice
 by the blind religion with the dark politics
 18:38b-19:16**

37*
 Matt. 2:2
 37*

John 1:14, 17;
 8:32;
 14:6;
 17:17

38* 39 But it is your custom that I should release one to
 John you at the Passover. Do you intend therefore that I
 19:4, 6; release to you the King of the Jews?

40 They cried out then again, saying, Not this *man*,
 Luke but Barabbas. Now Barabbas was a robber.
 23:4,
 14, 22

1*
 vv. 1-16;
 Matt. 27:
 26b-31;

CHAPTER 19

1 ^aThen Pilate therefore took Jesus and scourged
 Mark Him.
 15:
 15b-20;

2 And the soldiers, having plaited a crown out of
 Luke thorns, put it on His head, and threw around Him a
 23:25b purple garment.
 3*

3 And they came to Him and said, ¹Hail, King of the
 John Jews! And they ^aslapped Him in the face.
 18:22;
 Matt. 26:67;

4 And Pilate went out again and said to them,
 cf. Behold, I am bringing him out to you that you may know
 Matt. that I find ^ano fault whatever in him.
 5:39
 4*

John 19:6;
 18:38;
 Luke 23:4,
 14, 22

36¹ Gk. out of.

37¹ Gk. out of.

3¹ Gk. rejoice.

5 Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold, the man!

6 When therefore the chief priests and the deputies saw Him, they cried out, saying, Crucify, crucify him! Pilate said to them, You take him and crucify *him*, for I find ^ano fault in him. 6*
John
19:4

7 The Jews answered him, We have a ^alaw, and according to our law he ought to die, because he ^bmade himself Son of God. 7*
Lev.
24:16;
John
18:31

8 When Pilate therefore heard this word, he was *the* more afraid, 7*
John
5:18;
10:33

9 And he entered into the Praetorium again and said to Jesus, Where are you from? But Jesus gave him no answer.

10 Then Pilate said to Him, You do not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?

11 Jesus answered, You would have no authority against Me *in* anything unless it were ^agiven you from above; therefore, he who delivered Me to you has *the* greater sin. 11*
Rom.
13:1

12 Upon this Pilate sought to release Him, but the Jews cried out, saying, If you release this *man*, you are not a friend of Caesar; every one who makes himself a king speaks against Caesar.

13 When Pilate therefore heard these words, he brought Jesus out and sat down on *the* judgment seat in a place called *the* ¹Pavement, but in Hebrew, Gabbatha.

14 Now it was *the* preparation of the Passover; it was about *the* ¹sixth hour. And he said to the Jews, Behold, your king!

15 They cried out then, Away with *him*, away with *him*, crucify him!

16 Then therefore he delivered Him to them that ¹He might be crucified. They took Jesus then and ^aled Him away. 16*
Isa.
53:7b

13¹ Heb. a raised place.

14¹ That is, noon.

16¹ This unjust, joint sentence exposes both the blindness of religion and the darkness of politics.

4. Tested in God's sovereignty by death
19:17-30

17^a **vv.** 17-37: **Matt.** 27: 32-56; **Mark** 15: 21-41; **Luke** 23: 32-49
17 And ^abearing the cross Himself, He went out to the place called the Place of a Skull, which is called in Hebrew, Golgotha;

27: 18 Where they crucified Him, and with Him ^atwo others, *one* on this side and one on that, and Jesus in the middle.

15: 19 And Pilate also wrote a title and put it on the cross. And it was written, JESUS THE ^aNAZARENE, THE ^bKING OF THE JEWS.

21-41: 20 This title therefore many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in ¹Hebrew, in ¹Latin, and in ¹Greek.

Luke 23: 21 Then the chief priests of the Jews said to Pilate, Do not write, the King of the Jews, but that that *man* said, I am King of the Jews.

32-49 22 Pilate answered, ¹What I have written, I have written.

18^a **Isa.** 53:12,9 23 The soldiers then, when they had crucified Jesus, ^{1a}took His garments and made four parts, a part for each soldier, and also the ²tunic; now the ²tunic was seamless, woven from the top throughout.

23: 24 They said therefore to one another, Let us not tear it, but cast lots for it *to see* whose it shall be, that the Scripture might be fulfilled, They divided My ^agarments *among* themselves, and for My clothing they cast lots. The soldiers therefore ¹did these things.

19^b **Matt.** 27:2 25 Now there were standing by the cross of Jesus His mother, and His mother's ¹sister, Mary the *wife* of Clopas, and ^aMary of Magdala.

2:2 **20^a** **Matt.** 27:61; **Luke** 8:2; **John** 20:1
20¹ Hebrew represents the Hebrew religion, Latin represents the Roman politics, and Greek represents the Greek culture. These three added together represent the entire world of the entire mankind. This signifies that the Lord Jesus as the Lamb of God was killed by and for all mankind.

22¹ What Pilate wrote was not of him, but of God's sovereignty.

23¹ In His crucifixion, the Lord's rights both of clothing (vv. 23-24) and of drinking (vv. 28-30) were robbed with His life.

23² A shirt-like undergarment.

24¹ This was also not of the soldiers, but of God's sovereignty.

25¹ Salome (Mark 15:40), wife of Zebedee and mother of James and John (Matt. 27:56).

26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, ^{26*}
^{John}
^{2:4}
 aWoman, b'behold, your son.

27 Then He said to the disciple, b'Behold, your mother. And from that hour the disciple took her into his own home.

28 After this, Jesus, knowing that all things had now been accomplished that the Scripture might be fulfilled, said, aI bthirst. ^{28*}
^{Psa.}
^{69:21}
^{28*}
^{cf.}
^{Luke}
^{16:24;}
^{Rev.}
^{21:8;}
^{7:16}

29 A vessel full of vinegar was lying there; so they put a sponge full of vinegar on bhyssop and brought it to His mouth.

30 When Jesus then had taken the b'vinegar, He said, It is b'finished! And He bowed His head and gave up the spirit.

5. Issuing in blood and water 19:31-37

31 The Jews therefore, since it was the preparation, ^{31*}
 that the bodies might not aremain on the cross on the ^{Deut.}
^{21:23}

²⁶¹, ²⁷¹ In Luke 23:43 the Lord said to one of the two thieves crucified with Him, "Today shalt thou be with me in paradise." That word was regarding salvation, because Luke's gospel proves that the Lord is the sinner's Savior. Here, in verses 26 and 27, the Lord said to His mother, Behold your son, and to His loved disciple, Behold your mother. These words indicate the union of life, because John's Gospel testifies that the Lord is life imparted into His believers. It is by this life that His loved disciple could be one with Him and become the son of His mother, and she could become the mother of His loved disciple.

²⁷¹ See note 26¹.

²⁸¹ Thirst is a taste of death (Luke 16:24; Rev. 21:8). The Lord Jesus suffered it for us on the cross (Heb. 2:9).

²⁹¹ The hyssop here should be the "reed" in Matthew 27:29 and Mark 15:19, which was a hyssop reed.

³⁰¹ The wine mingled with gall and myrrh, in Matthew 27:34 and Mark 15:23, was offered to the Lord before His crucifixion as a stupefying draught, which He would not drink. But the vinegar in this verse was offered to Him at the end of His crucifixion in a mocking way (Luke 23:36).

³⁰² In His crucifixion, the Lord was still working, and through the crucifixion He finished the work of His all-inclusive death by which He accomplished redemption, terminated the old creation, and released His resurrection life to bring forth the new creation to fulfill God's purpose. In the process of death, He proved to His opposers and His believers by the way He behaved that He was life. The dreadful environment of death did not frighten Him in the least; rather, it provided a contrast that proved strongly that He was life versus death, a life which could not be affected by death in any way.

Sabbath (for that Sabbath was the great day), asked Pilate that their legs might be broken and that they might be taken away.

32 The soldiers then came and broke the legs of the first and of the other who had been crucified with Him;

33 But coming to Jesus, when they saw that He had already died, they did not break His legs;

34 But one of the soldiers pierced His side with a spear, and immediately there came out ^{1a}blood and ^{1b}water.

35 And he who has seen has testified, and his testimony is true; and he knows that what he says is true, that you also may believe.

34¹ Two substances came out of the Lord's pierced side: blood and water. Blood is for redemption, dealing with sins (John 1:29; Heb. 9:22) for the purchase of the church (Acts 20:28); water is for imparting life, dealing with death (John 12:24; 3:14-15) for the producing of the church (Eph. 5:29-31). The Lord's death is, on the negative side, to take away our sins, and, on the positive side, to impart life into us. Hence, it has two aspects: the redemptive aspect and the life-imparting aspect. The redemptive aspect is for the life-imparting aspect. The record of the three other Gospels is only for the redemptive aspect of the Lord's death, but John's record is not only for the redemptive aspect, but also the life-imparting aspect. In Matthew 27:45, 51, Mark 15:33, and Luke 23:44-45, "darkness," a symbol of sin, appeared, and "the veil of the temple" which separated man from God "was rent." Those are signs regarding the Lord's redemptive death. And the words spoken by the Lord on the cross in Luke 23:34, "Father, forgive them," and in Matthew 27:46, "My God, My God, why hast thou forsaken Me?" (because He bore our sin at that time), also depict the Lord's redemptive death. But the flowing water and the unbroken bone mentioned by John in verses 34 and 36, are signs regarding the Lord's life-imparting death. (See note 26¹, 27¹.) This death that imparts life releases the Lord's divine life from within Him for producing the church, composed of all His believers into whom His divine life is imparted. This life-imparting death of the Lord was typified by Adam's sleep that produced Eve (Gen. 2:21-23), and is signified by the death of the one grain of wheat falling into the ground for the bringing forth of many grains (John 12:24) for making the loaf — the Body of Christ (1 Cor. 10:17). Hence, it is also the life-propagating, life-multiplying death, the generating and reproducing death.

The Lord's pierced side was prefigured by Adam's opened side, out of which Eve was produced (Gen. 2:21-23). The blood was typified by the blood of the Passover lamb (Exo. 12:7, 22; Rev. 12:11), and the water by the water that flowed out of the smitten rock (Exo. 17:6; 1 Cor. 10:4). The blood formed "a fountain" for the washing of sin (Zech. 13:1), and the water became "the fountain of life" (Psa. 36:9; Rev. 21:6).

34^a

Exo.

12:7;

Heb.

9:14;

22;

1 Pet.

1:18-

19;

Acts

20:28;

Rom.

3:25;

1 John

1:7;

Rev.

1:5;

12:11;

Zech.

13:1;

1 John

5:6

34^b

Exo.

17:6;

1 Cor.

10:4;

John

4:10;

14;

Rev.

22:1;

21:6;

Psa.

36:9;

Jer.

2:13

36 For ¹these things happened that the Scripture might be fulfilled, ^aNot a ²bone of Him shall be broken.

37 And again another Scripture says, ^aThey shall look on *Him* Whom they ^bpierced.

6. Resting in human honor

19:38-42

38 And ^{1a}after these things Joseph from Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate allowed it. He came therefore and took away His body.

39 And ^aNicodemus came also, who had come to Him at first by night, bringing a mixture of ^bmyrrh and ^caloes, weighing about a hundred ¹pounds.

40 They took then the body of Jesus and bound it in linen with the spices, as it is *the* custom of the Jews to bury.

41 Now in the place where He was crucified there was a garden, and in the garden a new ^atomb, in which no one had ever yet been laid.

42 Therefore, because of the preparation of the Jews, seeing the tomb was near, they laid Jesus there.

36¹ *It was absolutely of God's sovereignty that these things happened in such a meaningful and wonderful way. This proves strongly that the Lord's death was not accidental, but planned by God "before the foundation of the world" (1 Pet. 1:19-20).*

36² *In Genesis 2:21-23, the Scripture has the first mention of "bone," which was a rib taken out of Adam for producing and building Eve to match Adam. Eve was a type of the church produced and builded with the Lord's resurrection life released out of Him. Hence, bone is a symbol, a figure, of the Lord's resurrection life, which nothing can break. The Lord's side was pierced, but not one of His bones was broken. This signifies that though the Lord's physical life was killed, His resurrection life, the very divine life, cannot be hurt or damaged by anything. This is the life with which the church is produced and builded.*

38¹ *After the Lord accomplished His redemptive and life-imparting death, His situation of suffering immediately changed into an honorable one. "A rich man" named Joseph (Matt. 27:57) and Nicodemus, "a ruler of the Jews" (John 3:1), came to care for His burial by having His body bound with myrrh and aloes and buried in a new tomb "with the rich" (Isa. 53:9). In human honor of a high standard the Lord rested on the Sabbath day (Luke 23:55-56), waiting for the time to resurrect from among the dead.*

39¹ *A Roman pound of 12 ounces.*

36^a
Exo.
12:46;
Num.
9:12;
Psa.
34:20
37^a
Zech.
12:10;
Rev.
1:7
37^b
Zech.
13:6
38^a
vv.
38-42;
Matt.
27:
57-61;
Mark
15:
42-47;
Luke
23:
50-56
39^a
John
3:2
39^b
Exo.
30:23;
S. S.
1:13;
Psa.
45:8;
S. S.
4:14
39^c
Num.
24:6
41^a
Isa.
53:9

CHAPTER 20

7. Resurrecting in divine glory
20:1-13, 17a. Leaving the old creation in the tomb
as a testimony provided by man
and discovered by the seeking ones
vv. 1-10

1^a 1 ^aNow on the 1^bfirst ^cday of the week, Mary the
vv. 1-18; Magdalene 2came early to the tomb while it was yet
Matt. dark, and saw the stone taken away from the tomb.

28:1-10; 2 She ran therefore and came to Simon Peter, and to
Mark the other disciple whom Jesus loved, and said to them,
16:1-11; Luke They have taken away the Lord out of the tomb, and we
24:1-12 do not know where they have laid Him.

1^b 3 Peter therefore went forth, and the other disciple,
Acts 20:7; and came to the tomb.

1 Cor. 16:2; 4 And the two were running together, and the other
Rev. 1:10; disciple ran ahead more quickly than Peter and came
1^c first to the tomb;

Lev. 23: 1¹ The first day of the week, or the morrow after the Sabbath,
11, 15; signifies a new beginning, a new age. In Leviticus 23:10, 11, 15, a sheaf of
Psa. the firstfruits of the harvest was offered to the Lord as a wave offering on
118:24; the morrow after the Sabbath. That sheaf of the firstfruits was a type of
2:7; Christ as the firstfruit in resurrection (1 Cor. 15:20, 23). Christ
Acts resurrected exactly on the next day after the Sabbath. By His all-
13:33; inclusive death, He terminated the old creation, which was completed in
Heb. six days plus one Sabbath day. In His resurrection, He germinated the
1:5; new creation with the divine life. Hence, it is the beginning of a new
Matt. "week" — a new age. This day of His resurrection was appointed by God
16:21; (Psa. 118:24), was prophesied as "this day" in Psalm 2:7, was predicted
John by Himself as the third day (Matt. 16:21; John 2:19, 22), and later was
2:19; called by the early Christians "the Lord's day" (Rev. 1:10). On this day
22; Christ was born in resurrection to be the firstborn Son of God (Acts
1 Cor. 13:33; Heb. 1:5) and "the firstborn from the dead" to be "the head of the
15:4 body, the church" (Col. 1:18).

1² The Lord's resurrection had been accomplished, but the discovery of
it required the disciples' seeking in love toward the Lord. Mary the
Magdalene thus discovered it and obtained the fresh manifestation of the
Lord and the revelation of the issue of His resurrection — the "brothers"
and the "Father" (v. 17). (See notes 17^a and 17^b.) Peter and John knew
only of the discovery; Mary obtained the experience. The brothers were
satisfied with faith in the fact of the Lord's resurrection, but the sister
sought further the resurrected Lord Himself, the personal experience of
the Lord. The Lord was there all the time, but not manifested until verse
16.

5 And stooping and looking in, he saw the ¹linen cloths lying *there*, but he did not enter in.

6 Then Simon Peter also came, following him, and entered into the tomb; and he beheld the ¹linen cloths lying *there*,

7 And the ¹handkerchief which was on His head, not lying with the linen cloths, but folded up in a place apart.

8 Then therefore the other disciple also, who came first to the tomb, entered, and he saw and believed.

9 For as yet they did not know the ^aScripture, that He must ^{1b}rise from among the dead.

10 The disciples therefore went away again to their own *home*.

b. Testified by angels sent by God
vv. 11-13

11 But Mary stood outside at the tomb ¹weeping. Then as she wept, she stooped and looked into the tomb,

12 And beheld two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.

13 And they said to her, Woman, why are you weeping? She said to them, They have taken away my Lord, and I do not know where they have laid Him.

9^a
Psa.
16:10;
Acts
2:25-31;
Psa.
2:7;
Acts
13:
33-37
9^b
1 Cor.
15:4,
20, 23;
Rom.
1:4;
Acts
13:33

5¹, 6¹, 7¹ *All the things which were cast off from the Lord's resurrected body and left in His tomb signify the old creation, which He wore into the tomb. He was crucified with the old creation and buried with it. But He resurrected from within it, leaving it in the tomb and becoming the firstfruit of the new creation. All the things left in the tomb were a testimony to the Lord's resurrection. Without these left there in good order, it would have been difficult for Peter and John to believe (v. 8) that the Lord had not been taken away by someone, but resurrected by Himself. These things were offered to the Lord and wrapped about Him by His two disciples, Joseph and Nicodemus (19:38-42). What they wrought on the Lord in their love to Him became very useful in the Lord's testimony.*

6¹ See note 5¹.

7¹ See note 5¹.

9¹ *The Lord is not only life, but also resurrection (11:25). So death cannot hold Him (Acts 2:24). He went into death of His own accord to accomplish His work. When He finished His mission, He came out of death and rose up from it.*

11¹ *Gk. wailing (and so in vv. 13, 15).*

**c. Bringing forth many brothers
and making His Father and God theirs
v. 17**

**D. Life in resurrection
20:14-21:25**

**1. Appearing to the seekers and ascending to the Father
20:14-18**

14 When she said these things, she turned backward and beheld Jesus standing *there* and did not know that it was Jesus.

15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? Supposing that He was the gardener, she said to Him, Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.

16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).

17 Jesus said to her, Do not touch Me, for I have not yet ¹ascended to the Father; but go to My ^{2a}brothers

17^a
Rom.
8:29;
Heb.
2:10-12

17¹ *On the day of His resurrection the Lord ascended to the Father. This was a secret ascension, the ultimate fulfillment of the going predicted in 16:7, forty days prior to His public ascension before the eyes of the disciples (Acts 1:9-11). On the day of resurrection, early in the morning, He ascended to satisfy the Father, and late in the evening He returned to the disciples (v. 19). The freshness of His resurrection must first be for the Father's enjoyment, as the firstfruit of the harvest was brought first to God in type.*

17² *The most intimate term the Lord used to call His disciples was "friends" (15:14, 15). But after His resurrection He began to call them brothers, for through His resurrection His disciples had been regenerated (1 Pet. 1:3) with the divine life released by His life-imparting death, as indicated in 12:24. He was the one grain of wheat that fell into the ground and died, and grew up to bring forth many grains for the producing of the loaf which is His Body (1 Cor. 10:17). He was the Father's only Son, as the Father's individual expression. Now, through His death and resurrection, the Father's only begotten has become "the firstborn among many brothers" (Rom. 8:29). His many brothers are the "many sons" of God and "the church" (Heb. 2:10-12), as a corporate expression of God the Father in the Son. This is God's ultimate intention. Therefore the many brothers are the propagation of the Father's life and the multiplication of the Son in the divine life. Hence, in the Lord's resurrection God's eternal purpose is fulfilled.*

and say to them, I ascend to My Father and your Father, and My God and your God. 17^b
John
16:7

18 Mary the Magdalene came, announcing to the disciples, I have seen the Lord; and *that* He had said these things to her.

2. Coming as the Spirit to be breathed into the believers
20:19-25

19 ^aWhen therefore it was evening on that day, the first day of the week, and when the doors were shut where the ¹disciples were for fear of the Jews, Jesus ²came and stood in the midst and said to them, ^bPeace be to you. 19^a
vv.
19-23;
Luke
24:
36-49
19^b

20 And having said this, He showed them both *His* hands and *His* side. The disciples therefore ^{1a}rejoiced when they ^bsaw the Lord. John
20:
21, 26;
14:27;
16:33

21 Then Jesus said to them again, ^aPeace be to you; as the Father has ¹sent Me, I also ^{2b}send you. 20^a
John
16:22

17^a Through His life-imparting death and resurrection, the Lord has made His disciples one with Him. Therefore, His Father is also His disciples' Father, and His God is also His disciples' God. In His resurrection, they have both the Father's life and God's divine nature just as He does. By making them His brothers, He has imparted the Father's life and God's divine nature into them. By making His Father and His God theirs, He has brought them into His position — the Son's position — before the Father and God. Thus, in life and nature inwardly and in position outwardly they are the same as He. 20^b
John
14:19;
16:
16, 19
21^a
John
20:19
21^b

19¹ The gathering of the disciples here may be considered as the first meeting of the church before Pentecost to fulfill Psalm 22:22, according to Hebrews 2:10-12, for the Son to declare the Father's name and to praise the Father. John
17:18

19² The Lord came with a resurrected body (Luke 24:37-40; 1 Cor. 15:44) into the room where the disciples were with the doors shut. How could He enter with bones and flesh? Our limited mentality cannot comprehend it, but it is a fact! We have to receive it according to the divine revelation. This was a fulfillment of His promise in 16:16, 19, 22.

20¹ This was a fulfillment of the Lord's promise in 16:22. Now they saw the new-born "child" (16:21). Who was the resurrected Lord, born in His resurrection as the Son of God (Acts 13:33). This fulfillment by His coming back to His disciples brought them five blessings: 1) His presence, 2) His peace, 3) His sending, His commission (v. 21), 4) the Holy Spirit (v. 22), and 5) His authority to represent Him (v. 23).

21¹ See note 6¹ in chapter 1.

21² The Lord sends His disciples with Himself as life and as everything to them. (See note 18¹ in chapter 17.) This was why, right after He said I also send you, He breathed the Holy Spirit into them. By His breathing, He entered as the Spirit into the disciples to abide in them forever (14:16). Hence, wherever His disciples were sent, He was always with them. He was one with them.

22^a And when He had said this, He ^abreathed into them and said to them, ^bReceive the Holy ^cSpirit.

23 ^aWhosoever sins you forgive, *their sins* have been forgiven them; and whosoever sins you retain, they have been retained.

22^b *This is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4. That was the fulfillment of the Father's promise in Luke 24:49. (See note 17^a in chapter 14.) There the Spirit as "a rushing mighty wind" came as power upon the disciples for their work (Acts 1:8). Here, the Spirit as the breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself as life and everything into them. Thus, all that He had spoken in chapters 14-16 could be fulfilled.*

As the falling into the ground to die and the growing out of the ground transforms the grain of wheat into another new and lively form, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As "the last Adam" in the flesh, through the process of death and resurrection, He "became a life-giving Spirit" (1 Cor. 15:45 ASV). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as "the Spirit" that He was breathed into the disciples. It is as "the Spirit" that He was received into His believers and flows out of them as "rivers of living water" (7:38-39). It is as "the Spirit" that through His death and resurrection He came back to the disciples, entered into them as their "Comforter," and began to abide in them (14:16-17). It is as "the Spirit" that He can live in the disciples and they can live by and with Him (14:19). It is as "the Spirit" that He can abide in the disciples and they can abide in Him (14:20; 15:4-5). It is as "the Spirit" that He can come with the Father to His lover and "make an abode with him" (14:23). It is as "the Spirit" that He can make all that He is and has to be fully realized by the disciples (16:13-16). It is as "the Spirit" that He came to meet with His "brothers" as "the church" to declare the Father's name to them and to praise Him in their midst (Heb. 2:11-12). It is as "the Spirit" that He can send His disciples for His commission, with Himself as life and everything to them, in the same way the Father sent Him (v. 21). Hence, they are qualified to represent Him with His authority in the fellowship of His Body (v. 23).

The Lord was "the Word" Who is the eternal God (1:1). For the accomplishment of God's eternal purpose He took two steps: firstly, the step of incarnation to become a man in the flesh (1:14), to be "the Lamb of God" to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11); secondly, the step of death and resurrection to be transfigured into "the Spirit," that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Thus, He was originally the eternal Word; then through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became

24 But Thomas, one of the twelve, called ¹Didymus, ²was not with them when Jesus came.

25 The other disciples therefore said to him, We have seen the ^aLord! But he said to them, Unless I see in His hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into His side, I will by no means believe.

25^a
John
20:28;
21:7

3. Meeting with the believers 20:26-31

26 And ^{1a}after eight days, His ²disciples were again within, and Thomas with them. Jesus ³came, the doors having been shut, and stood in the midst and said, ^bPeace be to you.

26^a
cf.
John
20:1, 19
26^b
John
20:19

the Spirit to be everything and do everything for the completion of God's building.

This Gospel testifies that the Lord is: 1) God (1:1-2; 5:17-18; 10:30-33; 14:9-11; 20:28); 2) the life (1:4; 10:10; 11:25; 14:6); and 3) the resurrection (11:25). Chapters 1-17 prove that He is God among men. Men are the contrast to Him as God. Chapters 18-19 prove that He is life in the environment of death. Death, or the environment of death, is the contrast to Him as life. Chapters 20-21 prove that He is the resurrection in the midst of the old creation, the natural life. The old creation, the natural life, is the contrast to Him as the resurrection, of which the Spirit is the reality. He as the resurrection can only be realized in the Spirit. Hence, eventually He is the Spirit in resurrection. He is God among men (ch. 1-17), He is life in death (ch. 18-19), and He is the Spirit in resurrection (ch. 20-21).

24¹ That is, Twin.

24² After His resurrection, the Lord came to meet with His disciples starting from this first day in the evening. Thus, in the Lord's resurrection, the matter of meeting with the saints is crucial. Mary the Magdalene met the Lord personally in the morning and obtained the blessing (vv. 16-18), but she still needed to be in the meeting with the saints in the evening to meet the Lord in a corporate way to obtain more and greater blessings (vv. 19-23). Thomas missed the first meeting the Lord held with His disciples after His resurrection and all the blessings. However, he compensated for it by attending the second one (vv. 25-28).

26¹ This was on the second first day of the week, the second Lord's day after the Lord's resurrection.

26² The gathering of the disciples here may be considered as the second meeting of the church held with the Lord's presence before Pentecost.

26³ After the Lord came in verse 19, eight days before, there is no word nor hint in John's record showing that the Lord left the disciples, because actually He stayed with them, though they were unconscious of His presence. Hence, His coming in verse 26 actually is His manifestation, His appearing. (See note 1¹ in chapter 21.) Before His death, the Lord's

27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put it into My side, and be not unbelieving, but believing.

28^a Thomas answered and said to Him, My ^aLord and my ^bGod!

29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

30 ^aMany other signs therefore Jesus did before His disciples, which are not written in this book;

31 But these have been written that you may believe that Jesus is the ^{1a}Christ, the ^bSon of God, and that ^cbelieving you may have life in His name.

presence was visible in the flesh. After His resurrection, the Lord's presence is invisible in the Spirit. His manifestations or appearances after His resurrection were to train the disciples to realize, to enjoy, and to practice His invisible presence, which is more available, prevailing, precious, rich, and real. This dear presence of His is just "the Spirit" in His resurrection, Whom He has breathed into them and Who will be with them all the time.

28¹ This Gospel proves strongly and purposely that the Man Jesus is the very God (1:1-2; 5:17-18; 10:30-33).

31¹ The Christ is the title of the Lord according to His office, His mission. The Son of God is His title according to His Person. His Person is a matter of God's life, and His mission is a matter of God's work. He is the Son of God to be the Christ of God. He works for God by the life of God that man also, by believing in Him, may have God's life to become God's many sons and work by God's life to build the corporate Christ (1 Cor. 12:12), thus fulfilling God's purpose of His eternal building.

John
1:41;
4:25, 29;
7:41-42;

Matt.
16:16;

Luke
2:11

31^b

John
1:34,

49;

9:35;

10:36;

Matt.

16:16;

Luke

1:35

31^c

John

3:15,

16, 36

CHAPTER 21

4. Moving and living with the believers

21:1-14

1 ¹After these things, Jesus ^{2a}manifested Himself again to the disciples at the sea of Tiberias; and He manifested *Himself* in this way:

2 There were together Simon Peter, and ^aThomas called ¹Didymus, and ^bNathanael from Cana of Galilee, and the ^csons of Zebedee, and two others of His disciples.

3 Simon Peter said to them, I am ¹going ^afishing. They said to him, We also are coming with you. They went forth and ^bgot into the boat, and that night they caught ²nothing.

4 Now as the morning was breaking, Jesus stood on the shore; but the disciples did ^anot know that it was Jesus.

5 Then Jesus said to them, ^aLittle children, do you have any ^bfish to eat? They answered Him, ¹No.

¹ By the end of chapter 20, the Lord has come back as the Spirit to be with the disciples as everything to them. Therefore, this Gospel is closed there (20:30-31). But how could the disciples make a living? What should they do to carry out His commission? How should they follow Him after His resurrection? What would be their future? An additional chapter is needed to deal with these problems.

¹² This proves that His coming to the disciples in 20:26 was actually a manifestation, for here it says that He manifested Himself again to the disciples. He was again training them to practice His invisible presence. It was not a matter of His coming, but of His manifestation. Whether they were conscious of His presence or not, He was with them all the time. For the sake of their weakness He sometimes manifested His presence in order to strengthen their faith in Him.

² That is, Twin.

³ It must be due to the trial of the need of their living that Peter returned to his old occupation, backsliding from the Lord's call (Matt. 4:19-20; Luke 5:3-11).

³² Peter and the sons of Zebedee (John and James) were professional fishers, the sea of Tiberias was large and full of fish, and night was the right time for fishing, but through the entire night they caught nothing. This was a miracle! It must have been that the Lord bade all the fishes stay away from their net.

⁵ When the disciples were in the right position, as in Luke 24:41-43, they had — even in the house — more fish to eat than they needed; so they offered a piece to the Lord. But here they were in a backsliding situation; so — even on the seashore — after fishing the whole night, they had no fish, not even one piece!

^{1a}
John 21:14;
John 14:21;
cf. Mark 16:12
^{2a}
John 11:16
^{2b}
John 1:45
^{2c}
Matt. 4:21
^{3a}
Matt. 4:18
^{3b}
vv. 3-10;
cf. Luke 5:3-11
^{4a}
John 20:14;
Luke 24:16
^{5a}
1 John 2:13, 18
^{5b}
Luke 24:41, 42

6 And He said to them, Cast the net on the right side of the boat, and you will find *some*. They cast therefore, and they were not able to haul it *in*, because of the ¹abundance of fishes.

7^a That ^adisciple whom Jesus loved said then to Peter, It is the Lord! When Simon Peter therefore heard that it was the Lord, he girded *his* outer garment *on him* (for he ¹was naked), and threw himself into the sea.

John
21:20;
13:23

8 But the other disciples came in the little boat, for they were not far from the land, but about ¹two hundred cubits away, dragging the net of fishes.

9 When they got out then onto the land, they saw a fire of coals laid *there*, and ^{1a}fish lying on *it* and ^bbread.

9^a
John
6:9
9^a

10 Jesus said to them, Bring *some* of the fish which you have now caught.

John
6:11

11 Simon Peter went up and dragged the net to the land full of large fishes, a hundred and fifty-three; and though there were so many, the net was not torn.

12 Jesus said to them, ¹Come *and* have breakfast. But none of the disciples dared question Him, Who are you? knowing that it was the Lord.

⁶¹ The morning (v. 4) was not the right time for fishing, but when they did it at the Lord's word, they caught an abundance of fishes. Surely this was a miracle! It must have been that the Lord bade the fishes come into their net.

The Lord in Luke 5:3-11 called Peter by a miracle in fishing. Here He also recovered him to His call by a miracle in fishing. He is consistent in His purpose.

7¹ Or, had on his undergarment only.

8¹ That is, a little over a hundred yards.

9¹ Here the Lord trained Peter's faith in Him for his living. Peter and those with him fished the entire night, but caught nothing. Then according to the Lord's word they caught an abundance of fishes. But without these fish, even on the land where the fish were not, the Lord prepared fish and even bread for them. This was again a miracle! By this, the Lord trained them to realize that without His leading, though they went to the sea where the fish were and in the night, the right time for fishing, they could catch nothing; but with the Lord's leading, even on the land where the fish were not, the Lord could provide fish for them. Though they caught many fish according to the Lord's word, the Lord would not use these to feed them. This was a real lesson to Peter. For his living he should believe in the Lord who "calls the things not being as being" (Rom. 4:17).

12¹ This indicates the Lord's gracious care for the need of His called ones.

13 Jesus came and ^atook the ¹bread and gave it to them, and the ¹fish likewise.

14 This was now *the* ^athird time that Jesus was manifested to the disciples, being ^braised from among the dead.

5. Working and walking with the believers

21:15-25

15 Then when they had eaten breakfast, Jesus said to Simon Peter, ¹Simon, son of John, do you ²love Me ^amore than these? He said to Him, Yes, Lord, You know that I ³love You. He said to him, ^{4b}Feed My ⁵lambs.

16 He said to him again the second time, Simon, son of John, Do you ¹love Me? He said to Him, Yes, Lord, You know that I ²love You. He said to him, ^{3a}Shepherd My ⁴sheep.

13¹ Bread represents the riches of the land, and fish represents the riches of the sea in the Lord's provision.

15¹ The Lord was here restoring Peter's love toward Him. Peter did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed him to utterly fail by denying Him to His face three times (18:17, 25, 27), so that his natural strength and his self-confidence might be dealt with. Furthermore, he had just taken the lead in backsliding from the Lord's call. His natural confidence in his love toward the Lord must also have been dealt with by this failure; yet he might have been somewhat disappointed. Therefore, the Lord came to restore his love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom, so that he would not follow Him with any confidence in his natural strength.

15² Gk. agapao. 15³ Gk. phileo.

15⁴ The fruit-bearing in chapter 15 is the outflow of the riches of the inner life. Here the lamb-feeding is the nourishing with the riches of the inner life. To feed others, we need to enjoy the riches of the Lord's divine life. This requires that we love Him. To believe in the Lord is to receive Him; to love the Lord is to enjoy Him. The Lord came as life and the life supply to us. We need to have faith in Him and love toward Him. These are the two requirements this Gospel shows we need in order to participate in the Lord.

15⁵ Gk. little lambs.

16¹ Gk. agapao. 16² Gk. phileo.

16³ Shepherding is for the "flock" (10:14, 16), which is the church (Acts 20:28), so it is related to God's building (Matt. 16:18). Later, Peter in his Epistle indicated this by saying that growth, by feeding on the pure milk of the word, is for the building of God's house (1 Pet. 2:2-5), and in charging the elders to shepherd the flock of God (1 Pet. 5:1-4).

16⁴ Some manuscripts have little sheep.

13^a
Matt.
14:19;
Luke
24:30
14^a
John
20:
19, 26
14^b
John
2:22;
Acts
2:24;
Rom.
4:25;
8:11
15^a
cf.
Matt.
26:33;
John
13:37
15^b
John
21:17
16^a
Acts
20:28;
1 Pet.
5:2

17^a 17 He said to him the ¹third time, Simon, son of John, do you ²love Me? Peter was grieved that He said to him the third time, Do you ²love Me? And he said to Him, Lord, You ^{3a}know ^ball things; You ³know that I ²love You. Jesus said to him, ^cFeed My ⁴sheep.

18 Truly, truly, I say to you, when you were younger, you girded yourself and ^{1a}walked where you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.

19 Now this He said, ^asignifying by what ^{1b}kind of death he would glorify God. And when He had spoken this, He said to him, ^cFollow Me!

20 Peter, turning around, saw the ^adisciple whom Jesus loved following (the one who also ^bleaned back on His breast at the supper, and said, Lord, who is the one betraying You?),

21 Peter therefore seeing him said to Jesus, Lord, and what about this man?

22 Jesus said to him, If I want him to ^aremain until I ^{1b}come, what is that to you? You ^{1c}follow Me!

17¹ Perhaps the Lord, by questioning Peter three times, was reminding him how he had denied Him three times.

17² Gk. phileo.

17³ The first instance of know in this verse is oida; the second is ginosko. See note 55¹ in chapter 8.

17⁴ See note 16⁴.

18¹ This may indicate his going fishing in verse 3.

19¹ Later, Peter referred to this (2 Pet. 1:14). What the Lord wanted here was to prepare Peter to follow Him to death, not by anything of himself nor according to his own will.

22¹ The Lord was there with the disciples. How then could He say until I come? Since He was there, He need not come. If He meant that He would leave them and later come back to them, how could He say to them, Follow Me? How could they follow Him? The answer to all these questions is His invisible presence. According to His visible presence He would leave and come back later. But according to His invisible presence, He would be with them all the time. On one hand He would be with them, and on the other hand He would be away from them. So on one hand they could follow Him, and on the other hand they would have to wait for His coming back.

After His resurrection, the Lord remained with the disciples for forty days (Acts 1:3-4) in order to train them to realize, practice, and live by His invisible presence. In verse 23, the Lord indicated that some of His believers would follow Him to death, and some would remain, would live until He comes.

23 This word therefore went forth among the brothers that that disciple would not die; yet Jesus did not say to him that he would not die, but, If I want him to remain until I ¹come, what *is that* to you?

24 This is the disciple who ^atestifies concerning these things, and the one who has written these things, and we know that his testimony is true.

25 And there are also ^{1a}many other things which Jesus did, which if they were written one by one, I suppose that not even the world itself could contain the books written.

24^a
John
15:27;
1 John
1:3;
Rev.
1:2
25^a
John
20:30

23¹ *The span of the things covered in the last two chapters of this Gospel is very broad. It begins with the discovery of the Lord's resurrection and ends with His coming back. Between these two events are all the things related to the Christian life during the church age: seeking the Lord with love toward Him; seeing the Lord in resurrection; receiving the revelation of the issue of the Lord's resurrection concerning the "brothers" and the "Father" by experiencing His manifestation; meeting with the believers to enjoy the Lord's presence; being breathed on by the Lord with the Holy Spirit and being sent by the Lord with His commission and authority to represent Him; learning how to live by faith in the Lord and trust in Him for the daily living; loving the Lord with the natural strength dealt with; shepherding the flock for the building of the church; practicing the Lord's invisible presence, in which some follow Him even to death to glorify God, not by self-will, but according to His leading, and some live until He comes back.*

25¹ *This verse, together with 20:30, 31, affirms that this Gospel is the record of a selection of things that serve the purpose of testifying to the matter of life and building.*